

The Brooklyn Jewish Center Review

January, 1954

SAINTED MASTER OF BOOKS

The Story of Alexander Marx, Whom All Loved and Admired

By JACOB S. MINKIN

A PUPIL'S TRIBUTE TO A GREAT MASTER

By DR. ISRAEL H. LEVINTHAL

FAREWELL ADDRESS

By DAVID BEN GURION

THE BENEFICENT ADVENTURER

By LEO SHPALL

CENTER BULLETIN BOARD

WEDNESDAY, FEBRUARY 17

8:30 p.m.

ROUND-TABLE DISCUSSION

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Affirmative

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BROOKLYN JEWISH CENTER REVIEW

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Columbia's Bicentennial Anniversary

TWENTY-TWO years before the Revolutionary War, King's College was established in New York City by charter of King George III. Two hundred years have passed since its modest beginnings and now Columbia University, its name having been changed after the War, is a great citadel of learning, wielding its scholarly and scientific influence far beyond the confines of our shores. Columbia has cultivated the pursuit of knowledge in all the branches of the sciences and humanities and has thus attracted thousands of students from nearly all the countries of the world. In days when so many scorn knowledge, and freedom of thought is imperiled by the present-day adherents of "Know nothingism," in a time when knowledge is shackled in such a large part of the globe, it is inspiring to look upon a University that for two hundred years has been dedicated to the glorification of God's greatest gift to man, his intelligence.

It is noteworthy for the American Jewish community that this great University has always been anxious to encourage studies in the field of Hebrew literature, Jewish history and religion. It has even launched the ambitious project of organizing a catalogue of all the Hebrew manuscripts written up to the 17th century that are found in various libraries and private collections. The Jewish Theological Seminary, a next-door neighbor of the University on Morningside Heights, has always had the cooperation of the Columbia faculty in many of its scholarly and cultural endeavors. These two in-

stitutions have come even closer together through the recent establishment of a joint academic program between the Seminary's Teacher's Institute and Columbia's School of General Studies.

As Universities go, particularly on the

Halutzit—Our Share in the Building of Israel

A MERICAN Jewry has viewed its relations to the people of Israel through philanthropic colored glasses. We have risen to heroic heights in the gathering of monies through the United Jewish Appeal and the buying of State of Israel Bonds. We felt that this was our particular and unique share in the up-building of the land of Israel.

Recently we were jolted from what might be termed our "philanthropic" complacency by the announcement that more than 40,000 Jews have left Israel during the last five years. Although this figure, in proportion to the continuous immigration, is not to be considered alarming, it is, however, an alarming symptom of the lowered morale of the people in Israel. Six years of struggle without let-up, which the Jews of America and England have joined only through the sending of funds, was bound to lower morale and cause some to dream of emigrating to countries where they could rest from the weary struggles of building a land. Even Ben Gurion's recent statement calling upon those Jews who have elected to remain in their present lands to cease calling themselves Zionists, is in itself an expression of the weariness and the weakened morale of the Israelis.

European continent, where the first degree-granting university dates back to the twelfth century, Columbia is still in its youth. But the vigor, idealism and dedication it displays is an indication of the influence it will have on the future progress of American culture.

BENJAMIN KREITMAN.

We reject Ben Gurion's thesis, which is based on a narrow political interpretation of Zionism, and affirm *our* Zionism. But we must realize that by affirmations, pronouncements and even philanthropic endeavors, the sagging spirits of our Israeli brethren will not be raised. What may speedily lift their morale is an influx of American young men and women who, for a time, would be willing to give up their comforts and luxuries and bear the physical and spiritual hardships of building the land. This is American Zionism's great task, possibly its greatest task: to educate our Jewish youth in our national and religious ideals so that there will spring up from among them Halutzim, dedicated pioneers, who will go up to the land of Israel and support the tired hands of the Israelis and give them, through the example of their sacrifice, courage and faith in the future.

BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Center Academy Advances to a Junior High School

THIS year marks the thirty-fifth anniversary of the organization and incorporation of the Brooklyn Jewish Center. I hope that we will have an opportunity to fittingly commemorate this event.

The most interesting feature about our Center is the continued progress it has made. We are not content with achievements of the past. We always look for new paths to tread, for new endeavors to undertake, and continually enhance the usefulness of our beloved institution. We seem to radiate spirit of youth, and feel as enthusiastic about our work and the tremendous possibilities for more work, as were the original founders of the Center thirty-five years ago.

Hardly a year goes by without some new feature of service undertaken. Within the last few weeks we heard the gratifying news that the City Board of Ed-

ucation has granted our Academy the right to institute a Junior High School department. We have for a long time felt the need for such an addition, and we are extremely happy that we will now be able to realize this dream. Who knows—perhaps this will be the beginning of a full high school department to crown the achievements of our Center Academy.

One of the weak points in the program of our Academy was the fact that after graduation the pupils went to different high schools and many of them stopped altogether their Hebrew studies. Just at the time when they have begun to master the language and to read the Bible and other Hebrew literature, their graduation cut them off from further progress. It is true, we have the Marshallah and our own Hebrew High School division. But it is difficult to get these graduates to give up special evenings or Sunday mornings and to add to the already heavy program that the secular high school demands of them.

This addition of one year, as part of the Junior High School, to be incorporated in our Center Academy, will enable us,—at least for one more year—to interest these boys and girls in their Hebrew education. It is not just a year—but a very important year in the child's life. It is the year of adolescence in which the mind of the child is most effectively moulded.

Our Center Academy has won an enviable reputation among leading educators—both Jews and non-Jews—for its success as a progressive school that combines both the Hebrew and the secular studies. It was a pioneer in this field, and its philosophy and program were emulated and adopted in many communities throughout the land.

It is good to see that after twenty-odd years since its inception it is now enlarging its scope of activity and adding another chapter to its record of achievements.

I am confident that all the parents of our Academy pupils will welcome this news as joyously as do all of us who have had a share in the creation of the Academy and in its work throughout all these years.

Israel H. Levinthal

Brandeis University Progresses

SIX short years ago a small group of educators and businessmen gathered for a serious discussion. This group consisted of George Alpert, James Axelrod, Joseph Ford, Dudley Kimball, Meyer Jaffe, Morris Shapiro, Norman Rabb, Abram L. Sachar, and the late Abraham Shapiro and Paul Klapper. The problem was—would students enroll in a new college that was to open the next fall? Would they entrust their futures to it?

Today the answer is simple. Hundreds of alert youngsters have been eager to identify themselves with the now established institution, Brandeis University. It is now in its sixth academic year.

Beyond all expectations, the University has not only strengthened its solid undergraduate program, but this year moved on to offer studies in its new Graduate School of Arts and Sciences.

On January 14, Brandeis held formal ceremonies marking the opening of this new arm of the University. More than 150 delegates representing colleges and learned societies across the country marched in their colorful academic regalia in accordance with traditional ceremony.

The first Brandeis graduate students were there, too: the 40 men and women who came from 30 schools of higher learning throughout the nation to study for advanced degrees in Chemistry, Near Eastern and Judaic Studies, Musical Composition, and Psychology.

Working with Brandeis President Abraham L. Sachar in building the graduate school is Dr. Max Lerner, School Chairman, and the four chairmen of the faculty committees of the study areas: Dr. Saul G. Cohen, Chemistry; Dr. Simon Rawidowicz, Near Eastern and Judaic Studies; Professor Irving G. Fine, Musical Composition; and Dr. Abraham Maslow, Psychology.

THE PASSING OF THE REV. ARTHUR L. CHARLES

THE members of the Brooklyn Jewish Center join our neighbors in mourning the death of Rev. Arthur L. Charles, D.D., Minister of St. Marks Episcopal Church, New York Avenue and Union Street. Rev. Charles was very much interested in the work of our Center and honored us with his presence at a number of anniversary celebrations. He was a great adherent of the principle of human relationship and brotherhood and opposed racial and religious intolerance in every form. He loved our country and the ideals for which our country stands. His amiable disposition, fine character and lofty ideals have won for him many admirers among all types of citizens in our community. His passing is a great loss, and we offer our deep sympathy to his beloved widow and to the members of the congregation.

ISRAEL H. LEVINTHAL.

SAINTED MASTER OF BOOKS

By JACOB S. MINKIN

THE grief sustained by the Jews of the world in the passing of many of their noblest spirits in so tragically short a time was intensified by the departure of Professor Alexander Marx, one of the best loved figures in the world of Jewish scholarship. His attainments were so vast and varied that they cannot be summed up in a single paragraph. He was a scholar, teacher, historian and bibliographer; a lover of books and a lover of men; a gentle and kindly spirit and a devoted student of the Torah who served the cause of Jewish learning with unbounded love and prodigal enthusiasm.

He was a man of profound convictions and rigid principles, and he never deviated from the path of strict Jewish piety. He was meticulous in the observance of the Jewish rites and ceremonies, and a zealous advocate of tradition as a prop to the permanence and stability of Judaism. He was deeply religious not only in the outward sense: his every act of life was permeated by his belief and trust in God. He had no other philosophy of Judaism than the one taught in the Torah and expounded in the talmudic-rabbinic tradition. He lived a perfectly balanced and consistent life, one which did not conflict with the religious beauty and dignity he absorbed from his parents.

There was a sacred atmosphere about his home which one had to experience to fully appreciate its beauty and loveliness. The walls lined with the treasured works of Jewish learning and scholarship of all ages, the autographed portraits of learned and saintly men—Jewish Knights of the Spirit of past generations, the iron-and-silver-wrought ceremonial objects from Oriental and Western lands adorning every available niche in the crowded apartment, and Professor Marx and his gracious spouse, herself the living symbol of the proverbial *esbet hail*, presiding over all of this with shining faces and smiling eyes. One was moved to silently exclaim, "Verily, God is in this place!"

It was the writer's good fortune to visit with the Marxes just three weeks

The Story
Of Prof.
Alexander
Marx,
Whom
All
Loved
And
Admired



before he was taken away. It was on a late Hanukah Sabbath, and Professor Marx had not yet returned from the synagogue services. But soon he came in with the joy and happiness the Sabbath was wont to bring him still beaming in his face. He made *babdalab*, and he afterwards kindled the Hanukah tapers one by one while chanting the appropriate blessings. This is a ritual performed by Jews year after year in the course of centuries. But there was something extraordinary about the man who carried it out that night—as if a holy rapture had filled his soul and he was transformed by *simba shel mitzvah*, the joy and happiness he experienced in being part of a divine precept.

Yet Dr. Marx was not a mystic; he was a man of learning with a passion for books and trained in the scientific method of scholarship. He was not a product of the ghetto, as were many devotees of the Torah who deserted the *yeshibab* for a secular university career. The story of his early life was not one of dreary toil and loneliness, of poverty and want of love; it was indeed a far cry from Bialik's *ba-Matmid*—

Years of hunger, years of sleeplessness,

Years of wasting flesh and failing cheeks.

On the contrary, he was fortunate in being able to look back on a youth that was pleasant and happy, and to a home that was cultured and refined, provided with a library in which, even as a child, he was in the habit of browsing.

He was born in the year 1878 in Elberfeld, a small town in the Rhenish province of Germany, where his father was a banker. Had Alexander chosen, he might have followed his father's career. It was lucky for him that his first Hebrew education was not in a *heder* which, in not too rare instances, paralyzed one's taste for Jewish learning. His father was his first teacher, and being a devoted lover of Torah, his son's early training was entirely in the religious lore. In 1885, the family settled in Königsberg and the banking business continued to prosper. There were better opportunities for the child's education in a city which had a considerable Jewish population and proficient teachers.

In Königsberg Alexander Marx met his destiny. Young though he was, the change of residence was of tremendous influence on his maturing years. Königsberg was not only a beautiful city of great antiquity but a famous university town over which the spirit of Immanuel Kant, the celebrated German philosopher and friend of Moses Mendelssohn, still hovered. Its library, considered one of the finest in the country, boasted no less than close to a quarter of a million books, with many volumes on the Jewish religion, history and literature. In Königsberg, too, there was a large Jewish community, with a history that went back to the beginning of the seventeenth century. It was a city of noted rabbis and scholars and Hebrew printing presses which turned out hundreds of volumes of sacred and secular Jewish learning, and was familiar among the Jews of the time as "Little Berlin," where the first protagonists of Haskalah recruited their apostles, the first Hebrew literary society was founded, and the *Da-Mameasef*, a journal for the dissemination of Jewish culture, appeared. Here, about half a century before Alexander Marx was born, the disciples of Moses Mendelssohn carried their master's teachings and the advocates of the Reform Movement agitated for Sunday-Sabbath services.

Marx's father was a man of simple piety and impeccable character. He was a banker with a love for Torah and a businessman with a taste for the higher and more durable satisfactions of life. His leisure time he devoted to study, and on his desk folios of the Talmud kept company with his business ledgers. His wife, a woman of extraordinary charm and refinement, saturated herself with the German classics and wrote poetry, but, like her husband, was of unyielding religious consistency and strict Jewish piety. Both trained their children, of whom there were ten, to follow the same path. Vigorous champions of the orthodox tradition, they gathered into their home what mendicant rabbis and peripatetic scholars happened to pass their way and retained them as religious guides and teachers for their offspring.

Those were years of unremitting toil. Alexander Marx proved to be a phenomenally talented student, gifted with an iron will and almost faultless memory. From sunrise to sunset he studied, and

even hours deep in the night found him at his books. Not for him were the pleasures of childhood; he found his great joy in the study and knowledge of the Torah. He studied the voluminous tractates of the Talmud and the equally massive tomes of the Midrashim. He made himself thoroughly acquainted with the Bible and its commentaries till he could repeat whole chapters by heart. He sharpened his mind on the intricate discussions of Abaya and Rabba, and his reading in Jewish history, literature and philosophy was caviar to his appetite. The thought of a career or profession was distant from his mind; he studied as Jews had always studied Torah—*lishmab*, for its own sake.

He followed the example of many of the great sages of the Torah who combined secular knowledge with their sacred learning, and he entered the local *gymnasium*. It was not long before he graduated, and matriculated as a student at the Königsberg University. Some years of unremitting, self-consuming toil followed. He was plainly destined for the scholar's life, and he was now busy fashioning and sharpening the tools needed for this course. The University was admirably prepared for what he had in mind, and it was there that the foundation of his scholarly career was laid. He had a remarkable aptitude for languages and, in addition to almost all the West European tongues he devoted himself with unflagging devotion to Semitics and did extensive reading in Armenian and Arabic. As if divining what was ahead

of him, he began to interest himself in the handling and deciphering of old manuscripts.

But his father wanted his son to become a rabbi and, although Alexander Marx knew he was temperamentally little adapted for that calling, he entered the Rabbiner Seminar in Berlin.

Much to the chagrin and disappointment of his parents, Marx did not become a rabbi, and he often told with amusement of the one and only sermon he preached. But Berlin marked a turning point in his life because of the books he read, the contacts he made, and the unlimited scholarly pursuits he followed. In the five years he toiled at the *Seminar*, he read every book and periodical in its well-stocked library, and formed abiding friendships with the giants of Jewish learning in the Prussian capital.

One of the savants who befriended the young scholar and gave him the use of his great library was Dr. Abraham Berliner, whom the writer remembers from his Berlin student years as a short, bearded elderly man with soft grey eyes, and who lacked a systematic academic training but enriched Jewish literature with standard works covering almost every biblical, Talmudic and historical subject. Another was Dr. David Hoffmann, who was equally distinguished for his great piety and complete mastery of the entire field of rabbinic literature. Upon the death of Dr. Hildesheimer, Dr. Hoffmann succeeded him in the stewardship of the

ANCIENT SYNAGOGUE UNEARTHED

A settlement that existed near Beersheba long before Abraham made the famous water-rights contract with Abimelech there, is now being uncovered. The discoverer of the ancient community is a young French archaeologist, Jean Perrot, who is directing the exploration for the French National Center of Scientific Research with the assistance of Israel's Department of Antiquities and the municipality of Beersheba.

M. Perrot says that the settlement is older by a couple of thousand years than any other found in Palestine, and that it indicates a pattern of life at the "dawn of civilization" in this area. About one hundred people apparently lived in the

hill in little round houses connected with each other by tunnels. M. Perrot's diggers have cut into ten of these houses and laid bare the pattern, which has been preserved in wind-blown soil that eventually covered the whole settlement.

Below the floors of the houses are silos in which were found grains of wheat and barley, grape seeds and beans. One of the houses had been used for the smelting of copper. M. Perrot has located a few pounds of copper in this refinery and has found copper tools and ornaments throughout the old apartment house. Chemical tests suggest that the copper ore came from a rich deposit in the Jordanian hills.

Seminar, and took such a liking to the brilliant youthful student that he guided him in his studies, encouraged him in his researches, and later gave him his daughter in marriage.

With these men of Jewish scholarship and culture Alexander Marx entertained personal and scholarly relations which lasted for many years, but it was his acquaintance with Dr. Moritz Steinschneider, the colossus of Jewish learning, whom Solomon Schechter called the *Urim v'Tumim* of every Jewish student, who had the most decisive influence on him. A strange, almost mythical figure was this universal Jewish scholar of the ages, unique and amazing for the many-sidedness of his genius and accomplishments. This crusty scholar, whose greatest passion was for books and time-worn manuscripts, was greatly interested in the events of the day and politics. The great cataloguer of the Bodleian Library at Oxford was at the same time an esthete with a taste for the fine arts and played the flute and the piano with the love and skill of an accomplished musician.

He was eighty years old and fresh from his triumphs in the great libraries in Europe when Alexander Marx met him. The two men had immediately recognized each other—Marx as his prototype and Steinschneider as his successor. A strong bond of friendship and mutual regard for each other developed. The young scholar was busy on the prospective edition of two important texts, *Seder Olam*, a post-biblical historical work of the second century, and *Kelalei ha-Talmud*, a methodology of the Talmud, and the old mentor may have referred him to manuscripts in English libraries which led Alexander Marx to England and, incidentally, to the historic phase of his great career.

It was on Dr. Alexander Marx's visit to Cambridge that he became acquainted with Dr. Solomon Schechter, already a world-famous scholar and brilliant exponent of Conservative Judaism. The young man came unattended by introductions or letters of recommendation. Nor were any necessary, for Dr. Schechter sensed his qualities and interests. They were both alike in their mental and physical traits, in their love of books and dissemination of Jewish knowledge, in their inward spirit and outward appearance. While Marx admired Schechter's splendid

head and features—an ancient Hebrew Prophet stepped out of the pages of the Bible!—the Great Man of Cambridge was deeply impressed with the brilliant, handsome and unaffected young scholar from Berlin. When, therefore, in the year 1902, Dr. Schechter assumed the active direction of the Jewish Theological Seminary of America and was casting about for a faculty, his mind reverted to Dr. Alexander Marx, and he appointed him Professor of History and Librarian. This was when Marx was still a young man of 25.

Professor Marx acquitted himself of the

dream of endowing the Seminary with the most complete collection of Judaica in the world.

American Jewry was on the eve of a great cultural development. New forces were making themselves felt in every branch of activity. Under Dr. Simon Benderly Jewish education was being revolutionized; a great board of editors were working on a new English translation of the Bible; the Jewish Encyclopedia, American Israel's great contribution to Jewish scholarship, was being published. The tools of Jewish learning alone, which are books and manuscripts, were neglect-

"RASHI SYNAGOGUE" AWAITING RESTORATION

THE ancient "Rashi Synagogue" in Worms, Germany, used by the great Biblical commentator of the 11th century, is still in ruins, the result of dynamiting by Nazi vandals during the November, 1938, pogroms.

Built in 1034, the venerable edifice had been in constant use as a house of prayer. The famed "Rashi Chair" was later salvaged from the wreckage, together with some tablets and a number of ritual objects. They are now showpieces of the local St. Andrew's Museum, where devout Jews visit them on occasion. The centuries-old archives of the Worms Community are also at the disposal of interested scholars.

Today, however, two old women are the entire resident Jewish population of Worms, one of the three Rhine cities—Speyer, Worms and Mainz—known and renowned in the Middle Ages among Jews everywhere as communities of wealth and learning, distinguished by the Hebrew abbreviation of "SHUM." Newspaper stories to the effect that the spokesmen

of German Jewry are anxious to have the Synagogue rebuilt are not to be taken seriously, since there is no chance that a Jewish congregation will arise again. The Kehillah at Mainz, which encompasses Worms, knows as little about such plans as does the Central Council of the Jews in Germany.

Shortly after American troops occupied Worms in 1945, the Military Governor encouraged the city's Custodian of Monuments, Dr. Illert, to have the entranceway to the synagogue reconstructed with the original stones that were still littering the area. He also had the ancient cemetery put in order.

The Mayor of Worms is among those who would like to have restored as tourist attraction, this building, which until its destruction, was Europe's oldest synagogue still in use. The total cost is estimated at 200,000 Marks. His attempt to secure a good part of the necessary sum from the state or federal governments has met with little success so far.

task as teacher of Jewish history with great distinction, for not only was he deeply read in the subject but had for years conducted original researches which made him master of the field. But the position of librarian seemed a bitter joke which made his heart sick with disappointment. For all he found was a library of 5,000 volumes and 3 manuscripts, a poor contrast with the libraries he knew in England and Germany, and a far cry from his own and Schechter's

ed, or non-existent. The greatest and most prosperous Jewish community in the world was without a center of learning, without a home for Torah.

Professor Marx applied himself to the task with unflagging zeal and enthusiasm. It was a bold and daring thing on his part—a young man and a foreigner determined to remind the Jewish princes of philanthropy that with eleemosynary institutions alone the moral and intellectual level of the people they were endeavor-

ing to advance could not be raised. It was not long however before he triumphed. All that was needed was a man of his genius and persistence. Men of Jewish spirit and vision responded to his call. It was after the first World War when the conviction dawned upon many that American Jewry was destined for the religious and cultural leadership of their people throughout the world. Great collections of Hebraica and Judaica, the choicest treasures of European centers of learning, were transferred to the shores of this country and found lodgment in alcoves of the library of the Jewish Theological Seminary. It was thus that after half a century of exhausting labor and energy, Dr. Marx had the satisfaction of knowing that under his wise and astute management, the token library he found had grown into the greatest treasure of Jewish books and manuscripts in the world, a record of almost the entire literary and spiritual activity of the Jews from the most ancient times to the present day.

Dr. Marx not only collected that fabulous harvest of Jewish learning of the ages: his acquaintance with, and even intimate knowledge of, every one of the more than 150,000 printed books and manuscripts under his care was nothing short of uncanny. Upon his mind, as upon that of his master, Dr. Steinschneider, were engraved their countless titles, contents, and the time and circumstances under which they were composed. And what was more, he held it as his highest duty to share his knowledge with all who came to him for information and help. Kindly, warm-hearted and easily accessible man that he was, his office more often resembled a meeting place than a private study. Jewish and Christian savants, young students with their notebooks, all came to him. His name is in the texts and footnotes of more books than that of any other modern Jewish scholar.

He was a learned man of great dimensions, a student who covered the entire field of Jewish lore, a writer who, in collaboration with his friend, the late Max Margolis, succeeded in packing into the 737 pages of the "History of the Jewish People" a mass of knowledge and information astounding for its clarity and mastery of detail. In his "Studies in Jewish History and Booklore," which his

friend, the late rare book dealer, A. S. W. Rosenbach, called "one of the best books about books that has ever been written," the reader is confronted with a stupendous mass of seemingly diffuse and unrelated material. But slowly and gradually, as the stories unravel, we behold lovely figures and charming portraits of the past, and glimpses of devout and pious men who lived nobly and died heroically.

But while his contributions to Jewish scholarship included a wide range of subjects, it is the inner essence of the man, his spiritual stature, and his gentle, kindly spirit that will be remembered longest by the great many people who are not scholars or students of the Torah but who loved and admired him. His broad learning had not chilled his many-sided human interests. He was innocent of the slightest trace of the haughtiness which even the Rabbis of the Talmud tolerated in the *talmid bakam*. He was magnanimous to all, a friend to all; those who knew him felt the warmth of his greeting and the heartiness of his vigorous handclasp.

Marx's own way of life was modest, simple and democratic to a fault. He gave the qualities of his heart and spirit to all people, but his greatest love was for children. It was amusing, and touching, too, to see this great man in the company of children, his eyes gleaming with happiness at the touch of a little tot's tiny, warm hand. He loved children and made friends of them because he himself had the heart of a child—simple, spontaneous and unaffected.

He had no ambition except to further the cause of learning and scholarship. A splendid conversationalist, a man of wit and humor, he was always reticent about himself but eloquent when talk turned to his library and the generosity of the friends who made the library possible. He never forgot a friend or colleague; he honored them while they were alive and raised literary monuments to them after they had died. Fully half of his two books, "Studies in Jewish History and Booklore" and "Essays in Jewish Biography," are taken up with essays and memorial addresses on his fallen comrades of the spirit.

What Professor Marx wrote so masterfully about his great father-in-law, the late Dr. David Hoffmann, may be truly applied to himself. Like him, he was "a

rarely harmonious personality. His whole life was one complete unit, free of dissonance. . . . In his mode of life he has been rightly compared with one of the saintly medieval scholars, the *Haside Ashkenaz*. His childlike simplicity struck everyone who came in contact with him and won him every heart." Mortal men, say the Rabbis, are compared in the Bible to the cedar and the palm tree because, like them, they are the product of a long and slow process of growth and development. Professor Marx was the fruit of the goodness and piety of a long tradition, and he carried that tradition faithfully and consistently in his heart, adding to it the greatness and nobility of his own spirit. He was nourished on and nurtured by Torah, and he made Torah the staff of life of the thousands who imbibed his spirit and came under his influence. His loss is irreparable; like the cedar and palm tree he cannot immediately be replaced, but what he did and what he taught will remain an abiding memory in the annals of scholarship and in the hearts and minds of those who knew him and loved and admired him.

Immigrant Dean

A RUSSIAN-Jewish immigrant who worked his way through college by selling newspapers on a Providence, R. I., street corner was named to one of the most distinguished positions in the American legal profession.

A. Whitney Griswold, president of Yale University, announced the appointment of Harry Shulman, Sterling Professor of Law, as dean of the Yale Law School. Prof. Shulman, one of the most sought-after labor arbitrators in the country, has been Sterling Professor since 1940, when he succeeded Associate Supreme Court Justice William O. Douglas in that chair.

Prof. Shulman was brought to America by his family when he was nine years old. Soon after the family settled in Providence, his father died and young Shulman had to work to help support his family. He sold newspapers while attending Brown, which he completed in three years, then received his law degree at Harvard in three years. He later served as secretary to the late Associate Justice Louis D. Brandeis of the Supreme Court.

A NATION BUILDER'S

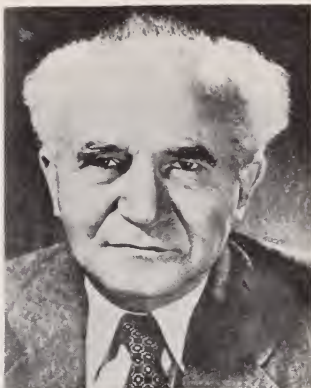
The following is David Ben-Gurion's Farewell Address to the Nation delivered on December 7, 1953, following his resignation as Prime Minister and Minister of Defense.

AS I announced some weeks ago, I find myself unable to continue with my work in the Government, and I have today submitted my resignation to the President.

No words of mine can adequately express what I feel towards the nation for having had faith in me and entrusted me with the exalted and fateful mission of heading the Government of Israel ever since its establishment. I have endeavored to fulfil my mission as far as lay in my power, with devotion and in all humility. But I do not claim to have been free from fault and error. With complete sincerity I can repeat literally the words of the Psalmist in the first verse of Chapter 131: "Lord, my heart is not haughty, nor eyes lofty; neither do I exercise myself in things too high or in matters too wonderful for me." Contrary to the view of several colleagues and friends, I believe that the Government under a new head will demonstrate and advance our political maturity and our internal stability which have their roots in the will and collective capacity of the People of Israel. My faith in their will and in their capacity is unbounded.

My trust in the people of Israel was antedated by my faith in the Jewish people throughout the world. They did not disappoint us: they will not let us down in the future. With the establishment of the State, it was as though a clogged-up well had been burst open: from all parts of the Diaspora there gushed forth a deep love mingled with pride and concern for Israel. Thousands of volunteers from 52 countries rushed to join our fighters for independence.

All the Jewish communities in the free countries, with American Jewry in the lead, came forward to help in the reconstruction of our long neglected wastes and in the Return of our People to the nation's ancient Homeland. I was personal witness in May 1951 to a moving demonstration of affection and pride in



The latest portrait of David Ben-Gurion

Israel on the part of millions of Jews of America. At the two Conferences held in Jerusalem in September 1950 and October 1953, the devotion of these communities to the State of Israel was once again revealed. This is a sign of community of destiny and Jewish fraternity. It will never perish.

For more than four years I had the privilege of serving under the Presidency of the chosen leader of the Jewish people in the last generation—Dr. Chaim Weizmann, of blessed memory. His appointment as first President of Israel climaxed a life's work of high achievements as national leader, international statesman and renowned scientist. The faithful support which he accorded me in my work since the establishment of the State was a pillar of moral strength in the fateful and testing years of our War of Independence and the beginning of Kibbutz Galuyot. It is my hope that the period of office of his successor, among whose friends and old comrades I am privileged to count myself, will witness the economic and moral consolidation of Israel.

I must confess: I find it difficult to take leave of the Defense Forces of Israel—stronghold of the State and creative centre for uplifting the youth and the welding together of the nation in Israel. I saw the early shaping of our armed force many years ago, when I went forth with my friends to plough in the fields of Galilee with a rifle over my shoulder, spending nights on guard at a lone and exposed Jewish village; I kept pace with it as a soldier in the First World War

FAREWELL ADDRESS

when the first Jewish legions of our generations were formed; I followed its silent growth and its heroic adventures during the British Mandatory period; I had something to do with training and equipping it in preparation for what was likely to come with the end of the Second World War; I was privileged to be at its head as Prime Minister and Minister of Defense when it boldly emerged from underground, with the birth of the State, as the Defense Forces of Israel, arrayed before all the Arab armies, achieving remarkable victories on land, on the sea and in the air; and in the last four years I have been closely concerned with its reorganization and training, the improvement of its equipment, and its educational and pioneering activities—the training of our youth, the education and integration of our immigrants, and the establishment of frontier settlements. It is indeed very difficult to leave. I hope and pray that the new Minister of Defense and the corps of loyal and gifted officers will not rest content with what has been achieved until now, but will strive unrelentingly to raise the standards of training and equipment, to intensify the pioneering drive, to strengthen the Forces' roots in the Homeland and in the Hebrew heritage, and to keep them constantly ready and prepared for whatever may come.

I have derived much satisfaction from the support of the minorities in Israel—Moslems, Christians, and Druse—in the Government which I have been privileged to head. None regrets more than I the fact that our Arab neighbors refuse to make peace with Israel and threaten us with a "second round," thus compelling us to take special security measures in the border areas which occasionally give rise to inconveniences for some of the inhabitants of these areas. But I am proud of the fact that in the State of Israel complete equality of rights is assured to all residents without distinction of sex, creed, race or nationality, and that the Arab minority in our country enjoys social services—education, health, development and so forth—unequalled in any Arab state. It is my confident hope that sooner or later peace will be established between ourselves and our neighbors, and

a Jewish-Arab alliance forged which will devote itself to making the lands of the Middle East flourish for the benefit of all their peoples and for the consolidation of peace in the world.

On leaving the Government I must express my profound appreciation to all the colleagues who have served with me in the Provisional Government and in the Governments which have followed, both those who left at one time or another and those who remain in the present Cabinet. Three of these colleagues, men of great talent and high achievement, passed away before their time: David Remez, Eliezer Kaplan and David Zvi Pinkas. As long as I live, I shall carry their memory in my heart with grief, respect and affection.

I owe a profound personal debt of gratitude to the band of assistants, both civilian and military, in the Prime Minister's Office and the Ministry of Defense. They have shared with loyalty in all my efforts and difficulties.

From the bottom of my heart I send best wishes to the next Government: May fortune crown all its actions and may it succeed with everything to which it lays its hand. I wish the new Prime Minister every success in welding together all the responsible and constructive elements in the country, and in establishing and maintaining a stable Government which will register great achievements and raise the prestige of Israel within the State, in Jewry and in the world.

Ever since the foundation of the State, I have aspired permanently to maintain that wide partnership which marked the Provisional Government. And whenever I was entrusted with the formation of a government, I sought to renew the coalition pattern of the Provisional Government. For reasons which need not be mentioned here, I was not successful. And this has been a profound and bitter disappointment for me in all these years. But though the attempt did not succeed, I believe even now that it is possible, for it is necessary and essential for the welfare of the State.

I was well aware of the differences of opinion, both serious and trivial, among the various parties which made up the Provisional Government. But I have always believed—and I hold fast to this belief—that what binds them together is bigger than what divides them. And if party representatives could only learn to

BEN GURION'S DESERT HOME



THE village of S'deh Boker, in the Negev, where Ben Gurion has made his new home, was established in May, 1952. He will work with the members of the settlement in plowing the arid land with which it is surrounded and preparing it for agricultural productivity, thereby returning to the occupation of his youth, when he was a farmhand in Galilee. He will also devote himself to research, reflection and writing. Mrs. Ben Gurion will return to the nursing profession which she practiced in New York before her marriage.

Prior to his departure from Jerusalem, the gift of an "uzi" (locally made sub-machine gun) was presented to Ben Gurion while he was bidding farewell to his fellow-workers at the Defense Ministry. When leaving his home in Tel Aviv earlier in the day, he said, "Goodbye, Tel Aviv. May your sons follow me in settling on the land." At Beersheba, en route to S'deh Boker, he was greeted by a delegation of over two thousand school children and welcomed as a "citizen of the Negev" by the Mayor and Town Councillors.

distinguish between matters of principle and minor issues, between what comes first and what comes last, they would discover that it is not impossible to find a common language and devise a program of action acceptable to the entire nation. In spite of excessive party fragmentation, I am confident that the people of Israel are far more united at heart than many imagine. And I pray for the establishment of a Government of national concentration dedicated to the security of

the State, the effective integration of the newcomers, economic independence, and the preparation of the ground for the renewal of mass immigration.

By reviving our faith in our constructive ability, and in our individual and national responsibility, we have carried out in the last three generations a mighty revolutionary enterprise. We have gathered up human particles, scattered and

dispersed all over the Diaspora, and combined them into the fruitful and creative nucleus of a nation revived, shaping its future with its own hands; in the desolate spaces of a ruined and abandoned Homeland, we have, by hard toil, built villages and towns, planted gardens and established factories; we have set up a national economy such as our people have never possessed in any of the lands of the Diaspora; we have forged a strong and brave Jewish fighting force, ready to give battle if attacked but cherishing peace in its heart; we have breathed new life into our muted and abandoned ancient language; and we have transformed a babel of tribes and tongues into one nation with a single language. The ancient Hebrew culture has become rejuvenated. Such a marvel is unique in the history of human culture.

By the power of this creative enterprise, of the renaissance of man and nation, by the power of our labor and our economy, our courage and culture, we have achieved in our time the Independence of Israel and the beginnings of Kibbutz Galuyot. We have taken upon ourselves a gigantic three-fold struggle: a struggle with ourselves, with the acquired habits of exile, with the unstable social structure of a homeless people, dispersed and dependent on the mercies of others; struggle with the natural forces of this country, with its desolation, impoverishment and its ruin caused by man and heaven; and a struggle with malicious and evil forces in the world, both near and far, who neither understood nor favored the uniqueness and mission of our People from the day it first set foot on the stage of history. This generation has been placed at the focal point of this three-fold struggle. This is its privilege and its responsibility. Both are immeasurably great.

On each of these three fronts we have known failure and defeat. But we never retreated and we never surrendered. And our struggle has been crowned with victories and achievements such as our people has never known since the days of the Maccabees. But the battle is not yet over. This may perhaps be only the beginning. If our victory is to be complete, we must know where the fulcrum

of the struggle is and what the true path to victory is.

Our attention has recently been directed towards the international arena. Let us not belittle this front. We must, with wisdom, courage, and with the justice of our endeavors, stand firmly in the face of enemies and evil-doers wherever they may be. But this is not the decisive front. It is not by the grace of others that we have accomplished as much as we have, though we shall never forget the sympathy and support which we have received at various times, nor shall we be ungrateful to our friends and well-wishers among the nations—and they are not few. But our liberation did not come from without. Its achievement is due to the realization by our first pioneers that we must not rely on others, nor must we look to nations for favors; we must achieve our salvation by our own efforts, by hard toil, by our creative capacity, with courage and moral strength. Our fate will be decided on the internal front, the front of Israel as a whole and of every individual in Israel. Only our collective capacity to carry out together the tasks which face the State, and the capacity of each one of us to play his part loyally, efficiently and in cooperation with his fellows, will ensure our victory on all fronts. The prime and decisive sector of the internal front is that of work and settlement.

The three generations of pioneers who created almost out of nothing the blessed achievements which made the State of Israel have demonstrated the unique capacities which are latent within us. I am certain that so far, we have witnessed only their initial emergence. Within the people which labors in Zion there lie concealed rich and profound treasures of skill, initiative and enterprise which will yet be released.

We have it in our power to work in field and factory, on sea and in the air, in office and laboratory, in school and army establishment, with the same proficiency as that of the best and finest of the nations of the world. We have the capacity—and it is therefore our duty—to raise our output and our productivity to the utmost. For only through a high standard of work can we maintain our political security and reach economic in-

dependence. Only the efficiency of our labor—its high volume and supreme quality—can ensure our victory on the decisive front.

We have it in our power, as we have demonstrated by outstanding example in the last three generations, to make the wilderness blossom and to settle the desert places. There is no more noble assignment for our generation than this work of creation by the pioneers of agricultural settlement, from the founders of Petah Tikva to the bold vanguard who settled in the wastes of the Negev.

There have been few periods and few countries in which the historic opportunity has been given for primary creation, for the conquest of nature and for the mastery of science in the measure in which it has been given to us in Israel in these days. By creative and courageous living, by an unremitting struggle with the mighty forces of nature in the Negev wilderness, the heights of the Galilee and the approaches to Jerusalem, our generation, most highly privileged of the generations of our people, will raise itself to the summit of responsibility and glory in Jewish history, the summit of creative pioneering.

(Continued on page 22)

Talmudic Encyclopedia In Fifth Volume

THE fifth volume of the "Talmudic Encyclopedia," prepared under the editorship of Rabbi S. Y. Zevin, has been published in Jerusalem recently. The most outstanding articles in the current volume are those dealing with "Goy" (Nation and Gentile) and "Get" (bill of divorcement).

Each of these articles is between eighty and a hundred pages in length and provides a comprehensive discussion of the subject. "Get" is accompanied by a number of photographs of bills of divorcement dating from the period of the Gaonim (from the eighth to the eleventh centuries, C.E.), and a Hebrew translation of the bill of divorcement which is invariably written in Aramaic.

A large number of Rabbinic scholars are on the editorial board with Rabbi Zevin. Each article goes through at least five to six stages before it is accepted for publication. The entire project is affiliated with the World Centre of Mizrahi.



Louis Ginsberg

Following is the text of a sermon preached at the Brooklyn Jewish Center on Friday evening, January 8, by Dr. Levinthal.

GRIM death struck our people grievously in the past few months.

First, the outstanding scholar of our age in Talmudic and Rabbinic literature, Professor Louis Ginsberg, was taken from us. We did not yet fully recover from this blow when the angel of death struck again and carried away the saintly soul of Professor Alexander Marx, the noted Jewish historian and our greatest bibliographer. For fifty years, both of these scholars shed luster upon the Jewish Theological Seminary, the institution in which they taught and worked. In a spirit of fraternal fellowship they worked together all these years, fashioning a bond of attachment to each other that could not be cut asunder. Verily we may say of them in the words which David spoke of Saul and Jonathan: "They were beloved and pleasant in life, and were not parted in their death."

I shall have another opportunity to pay special tribute to Professor Marx. At this time I want to portray the unique greatness and remarkable personality of Professor Ginsberg, who passed away last November.

There is a very beautiful tale in the Talmud that depicts the reaction of the world at the death of our first patriarch, Abraham. "On the day on which Abraham died, all the *gd'ole umot ha'olam*, all the great men of the nations of the world

A PUPIL'S TRIBUTE TO A GREAT MASTER

By DR. ISRAEL H. LEVINTHAL

stood as if in one row and cried out: 'Woe to the world that has lost its leader; woe to the ship that has lost its captain!'

It was a beautiful and well deserved tribute paid to father Abraham. I recall, however, a striking comment on this Talmudic tale that was made by my own beloved and revered father, of blessed memory, in one of his notable addresses. He asked, why does the Talmud say that the *gd'ole umot ha'olam*—all the great men of the world, paid this tribute? What of the ordinary people, the masses, did they not join in realizing the greatness of the loss in Abraham's death? Father's answer to his own question was quite simple: "One had to be great himself to truly appreciate the greatness of Abraham."

This tale, and father's comment, come to my mind as I think of the severe loss Jewry has sustained in the death of Professor Louis—or to use his Hebrew name, Levi—Ginsberg, the greatest Jewish scholar not only of our day, but of many generations. Alas, the mass of Jews are far removed from a knowledge and an appreciation of his contributions to Jewish learning. But of him, as of Abraham of old, it can truly be said—all the great and learned men of the world do realize the loss, and join in the plaint: Woe to the Jewish world that has lost its intellectual leader; woe to the ship of Jewish scholarship that has lost its directing pilot!

It is interesting to note that the Talmud, in the above-quoted passage, speaks of the great men of the *umot ha'olam*, of the nations of the world, not alone of the Jews. In similar fashion it may truly be said that the great scholars of all nations, Christians as well as Jews, mourn his loss and appreciate the vastness of his scholarly contributions that have enriched their own spheres of study.

His very life story, especially of his younger years, is a most fascinating one. There is a published biography of his life, written in Hebrew and in Yiddish, and in reading it once is kept spell-bound. We oftentimes hear of prodigies. Just recently, one of the well known American professors told of his experiences as a child prodigy. But rarely do you find a

prodigy to match the brilliant mind of this great master. When he was eight years old he already knew practically all of the Bible by heart and had started his study of the Talmud. When he was eleven, he entered the then famous Yeshivah of Telz and was immediately placed in one of the higher classes. When he was *Bar Mitzvah* at the Yeshivah a dozen of the great rabbis from near and far were present and could not believe their ears when this lad delivered an original *pilpul*, an intricate juristic treatment concerning the laws of *Tefillin*.

I must quote my sainted father again. With great delight he frequently repeated to me this incident: Father married in Wilna and lived in that city for several years before coming to America. One evening, he and his father-in-law, Rabbi Eliezer Kleinberg, Dayan of Wilna (one of the Rabbinate), visited the Wilna *Stadt Maggid*, the community preacher Rabbi Jacob Joseph, who later became the Chief Rabbi of New York. As they sat and conversed, there entered a young lad of about fifteen years of age, together with his uncle, Rabbi Rashkes of Shnepschok, a suburb of Wilna. The conversation naturally turned to a learned discussion of some important legal principle of Torah. The young lad not only participated, but soon led the discussion with a penetrating analysis of every aspect of the subject. This was the first time that father met the lad, and as he looked at Rabbi Joseph in amazement, the latter turned to him and said: *Zeh ba-katan gadol y'byechb*—literally, "This little one will be big,"—"this youngster will be great!" Little did Rabbi Joseph then realize how true his prediction would be. Already then, his reputation spread among the heads of all the famous *yeshivot* of that day.

Jewish preachers of old liked to find special meanings in the names people bore. The Talmud tells us that Rabbi Meir *baya dayak bishma* was always careful in scrutinizing the names of people (*Yoma 83b*) for their meanings. The name Levi, which Professor Ginsberg was given at his birth, seemed to be particularly applicable to him. The Rabbis tell a beautiful legend about the first *Levi*—the son of

the patriarch Jacob. They were quick to observe something strange in the text recording the birth of each of the twelve sons of Jacob. In the case of all the other eleven sons the Bible uses the expression, *vatikra shmo*, "she called his name," referring to the mother as the one who bestowed the name upon that son. In the case of Levi, however, the Bible says, *al ken kara shmo Levi*, "therefore he called his name Levi." And they tell this fascinating tale: "When this son was born, God sent the angel Gabriel to bring the child before the Heavenly throne, and God showered upon him twenty-four priestly gifts. Because these Divine gifts accompanied the child, Gabriel named him *Levi*!"

In very truth this tale applies to our master Levi Ginzberg. God endowed him with numerous remarkable heavenly gifts.

He had the gift of *yichus*, a difficult term to translate into English—Jewish aristocracy of birth. I doubt if any Jew of our day could boast of such a rich heritage of ancestry. If it be true, as the Talmud states, that *Rabbanan ikre melachim*, "Rabbis are called kings," then indeed was Professor Ginzberg of royal blood. For a span of over five hundred years there is an unbroken lineage of great rabbis who influenced Jewish life in the length and breadth of Eastern Europe, among them such illustrious names as the *Rama*, the commentator of the *Shulchan Aruch*, the *Shaagat Aryeh*, and above all, the direct ancestor on his mother's side, the *Gaon* of Wilna. It was the gifts of mind and soul of the *Gaon* that Levi Ginzberg undoubtedly inherited.

He was blessed with the gift of unusual parents—a learned father who was ordained by the illustrious Rabbi Isaac Elehanan of Kovno, but who refused to accept a Rabbinic post, preferring to engage in business. Both he and his wife realized what a precious gift God had bestowed upon them in their child, and saw to it that he had the best and greatest of teachers. From Telz, the lad was sent to Slobodka, and then to Volozhin, the great centers of Torah in the Lithuania of those days. Each of the heads of these academies had his own method of instruction, and young Levi drank with zeal at these fountains of wisdom. At a young age, he received *Semichah*, ordination, from a number of the great-

est Rabbinic authorities of that time.

And then, as if guided by the angel Gabriel, his parents moved to Amsterdam, in Holland, and soon a new world opened up before this East-European lad. It was not long before he entered the universities of Germany, first in Berlin and then in Heidelberg, absorbing with his accustomed zest the learning of the new world. He did not forsake his Talmudic studies, but added to them the studies of the ancient languages and classics, as well as of mathematics and philosophy. The gift of memory with which he was endowed served him well, and what he once read or saw he never forgot. He came under the influence of the great orientalists and Semitic scholars who were then the pride of Germany, and they in turn took delight in their gifted student.

The Heavenly gifts which God bestowed upon him guided him to America, and here, fortunately for American Jewry, his unique greatness was immediately recognized.

The Jewish Encyclopedia was then in the process of formation, and young Ginzberg—still in his twenties—was designated to be the editor of the department of Rabbinics. Much of the value of that historic work is due to the masterly contributions which Ginzberg made to it. Over four hundred articles, many of them complete theses, were written by him, and to this day they are the authoritative word on the subjects treated.

Again, the angel Gabriel seemed to direct his path. The brilliant Solomon Schechter was summoned to America to reorganize the Jewish Theological Seminary of America as an institution to train American Rabbis, and above all to be an academy of research in Jewish scholarship. Schechter was great in many ways, but above all, in the gift of recognizing true greatness in others. He had already learned about young Ginzberg and immediately offered him the Professorship of Talmud in this new seat of learning. That was in 1902, when Ginzberg was 29 years of age. Schechter's judgment proved true, and Ginzberg's scholarly attainments grew from strength to strength. He was blessed with a brilliant and keen critical sense which enabled him to unravel many of the mysteries that surrounded ancient texts. He had an inordinate capacity for work, and con-

stantly produced great and penetrating studies in the Talmudic text, in the Responsa of the *Gaonim*, many of which he unearthed from the *Genizah*, the treasure store of manuscripts which Schechter discovered in Cairo, and in the treatment of the development of Jewish law. His complete work on "The Legends of the

Historic Venetian Synagogue Dedicated

A 538-year-old synagogue, the oldest in the ghetto of Venice, was rededicated recently after extensive restoration carried out with funds made available by the Joint Distribution Committee.

The synagogue, known as "La Scuola Grande Tedesca" (The Great German School), was built in 1415 in the ghetto of Venice inhabited then by Jewish bankers, most of whom had come from Germany (hence its name). Four other historic synagogues in the ghetto have been restored this year. All five structures were found to be in danger of imminent collapse and the small Jewish community of Venice, numbering 1,100 persons, was unable to pay for their repairs.

At the ceremony, Vittorio Fano, president of the Jewish community of Venice, expressed his gratitude to the Jews of the United States and especially to the JDC.

The other rebuilt synagogues include Scuola Canton, probably named after the family that founded it in 1532; Scuola Italiana, built in 1575 on a portico supported by pillars; Scuola Spagnola, founded by Spanish Jews in 1580 and enlarged by the famous Baroque architect Baldassare Longhena in 1635; and Scuola Levantina, founded by Levantine Jews at least 300 years ago and endowed with an important collection of ceremonial objects.

Jews," published in English, gives all of us—even the non-professional student—some conception of the depth and breadth of this scholar's mastery of a subject on which he undertook to write. In his later years he began his monumental commentary on the Palestinian Talmud, and the

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THE BENEFICENT ADVENTURER

A Note on the 100th Anniversary of the Death of Judah Touro

By LEO SHPALL

IN THE formative years of the history of the American Jewish community one of the men who influenced the trends and thoughts of the period and whose benevolent deeds made him an outstanding figure, was the patriot and philanthropist Judah Touro. It was of him that the well-known jurist and scholar Max J. Kohler said: "He was one who would probably by common consent be singled out as the most prominent American Jew of the first half of the nineteenth century."

Judah Touro was born in Newport, Rhode Island, in the memorable year of 1776. His father, the Rev. Isaac Touro, came to Newport from Jamaica. In Newport he became the spiritual leader of the congregation, and in 1763 he dedicated the new edifice which, according to Ezra Stiles, President of Yale University, was—"the most perfect of the Temple kind perhaps in America." This building, now known as the Touro Synagogue, was designated as a national historic site.

When the revolutionary War broke out, Newport was one of the first seaport towns occupied by the British. Rev. Isaac Touro then moved with his family to Kingston, Jamaica, where he died in 1783, leaving a widow and three children: two sons and a daughter. Upon his death his widow returned to New England, going to Boston, where she was received by her brother, Moses Michael Hays. She too died shortly afterward. Judah Touro was thus orphaned at the age of twelve. Fortunately, his uncle took charge of the children. He brought them up with his own family and gave them the advantages of a sound education. In the home of Moses Michael Hays, Judah Touro learned a great deal about his people, of its tribulation and of its will to survive. When he became older, Judah assisted his uncle and won his confidence. Hays had business connections in important commercial centers abroad and he selected Judah as supercargo of a valuable shipment to the Mediterranean. This was in 1789, when hos-

tilities existed between France and the United States. The ship became involved in a conflict with French privateers, but Judah returned safely after a prosperous voyage. He very quickly advanced and decided to go into business for himself. In October, 1801, Judah Touro sailed for New Orleans, selecting that city because of the opportunities it offered. On the voyage he was robbed of his money, so that when the ship stopped at Havana, Cuba, he was penniless. But he did not lose courage and worked in Havana until he had saved up enough to continue on to New Orleans, which was then a small town of about eight thousand inhabitants.

Touro opened a store and began, as Judge Alexander Walker put it, "a brisk and profitable trade in soap, candles, codfish and other exports of New England, making prompt returns to his friends in Boston." His good management and honesty secured him a large New England trade, many ships being placed at his disposal. He prospered and invested in shipping and real estate. As Walker relates, "His career as a merchant was one of mercantile labor and stern fidelity to the principles of legitimate trade, never embarking in any hazardous venture or speculations, never turning aside from the line of business and adhering strictly to the cash system." In time Touro became the richest man in New Orleans.

When the war of 1812 broke out he volunteered his services during the campaign of the British against New Orleans. A few days before the Battle of New Orleans, it became necessary to remove some ammunition and Touro was entrusted with this dangerous mission. He was wounded and later rescued by his friend, Regin Shepherd. For over a year Judah Touro was invalided, but finally recovered and resumed his successful mercantile career. The friendship between Touro and Shepherd continued throughout the lives of both and in his will Touro made him the legatee of his large fortune.

Touro's life was devoted to philanthropy, and without regard to race or



Judah Touro

creed. He donated ten thousand dollars for the completion of the Bunker Hill Monument. When he heard that one of the Christian churches of New Orleans was heavily in debt, he bought the church mortgage and permitted the congregation to occupy the building rent free. In 1824, a small group of prominent citizens of New Orleans formed a Free Library Society. Judah Touro offered to erect a library building at his own expense. The gift was gratefully accepted and the library was incorporated in honor of Judah Touro. When some missionaries from Palestine once asked the editor of the *New Orleans Delta* about the possibility of making an appeal in New Orleans on behalf of the Christians in Jerusalem, the editor referred them to Judah Touro. "But he is a Jew," they said. "Nevertheless," continued the account of the missionaries, "the results confirmed our judgment of the good old man. He gave ten times more than any Christian in the city to aid the cause of the Christians in the land of Judaea."

Touro was devoted to the Jewish people and his name was associated with many Jewish causes both in this country and abroad. During one of the yellow fever epidemics in New Orleans he established a hospital and placed a Jewish physician, Joseph Bensadow, in charge. This

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NEWS OF THE CENTER

Rabbi Kreitman to Discuss "The Talmud" at Friday Lecture Services

This Friday, January 29th, at our Late Friday Night Lecture Services, which begin at 8:30 o'clock, Rabbi Kreitman will continue his series of lectures on "Our Cultural and Spiritual Heritage" and will speak on the subject "The Talmud—Its Help for Modern Living." In this sermon, Rabbi Kreitman will analyze the import of the Talmud for the Jew in modern times. This theme should be of great interest to all our congregation and we hope that many members, their families and friends will attend.

Cantor Sauler will lead the congregational singing and render a vocal selection.

Center Choral Group at Services On Friday, February 5

In celebration of Jewish Music Month, we will have a special musical program at our services in the Synagogue next Friday night, February 5th, given by the Center Choral Ensemble of sixty-five voices, under the leadership of Mr. Sholom Secunda, and Cantor William Sauler. Many new compositions have been prepared. Rabbi Levinthal will preach on "What Means the Term *Hebrew*?"

Sabbath Services

Friday evening Service at 5:00 p.m.
Kindling of Candles at 4:54 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Mishpatim"—Exodus 21.1-24.18.

Haphtorah Readings: Prophets—Jeremiah 34.8-22; 33.25-26.

Rabbi Levinthal will speak on weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 3:30 p.m.

Mr. Louis Rivkin will speak in Yiddish at 4:30 p.m.

Mincha services at 5:00 p.m.

Kol Nidre Donors

Due to an inadvertent omission in the list of Kol Nidre Donors which was published in the December issue of the *Review*, the following names were erroneously eliminated:

Mr. and Mrs. Hyman Rachmil
Mr. and Mrs. Irving Rosenfeld
Mrs. Lena Rosenman
Mr. Hyman Rothkopf

The following members are additional contributors to this year's Kol Nidre Appeal:

Mr. and Mrs. Samuel Goldberg
Mr. David Goodstein
Mrs. Faga Horowitz
Mrs. Louis N. Jaffe
Mr. and Mrs. Joseph Morris
Dr. and Mrs. Louis Nelson
Mr. and Mrs. Harry Perlin
Mr. and Mrs. Sidney Schuman
Mr. and Mrs. Samuel Shapiro
Mr. and Mrs. Samuel Weiss
A. J. Winter Family
Mr. and Mrs. Adolph Weber
Mr. and Mrs. Fred Wittner

Additions to Library

The following books have been added to our library for circulation:

Ausubel—Pictorial History of the Jewish People

Ben Gurion—Rebirth and Destiny of Israel

Gaster—Festivals of the Jewish Year
Wagoner—The Shepherd Lad (Juvenile)

Schachnowitz — Avraham ben Avraham

Gutman—M'Giborei Ha'Chasiduth

Schechter—M'madah L'emunah

Roosevelt—India and the Awakening East

Molly Lyons Bar David—My Promised Land

Theodore H. White—Fire in the Ashes

Robert Gordis—The Song of Songs

Mordecai M. Kaplan—Jubilee Volume

Mordecai M. Kaplan — Sefer Hayovel L'chavod

United Synagogue Youth Convention Report

By Hyman Brickman

Supervisor of Youth Activities for Center

THE Third National Convention of United Synagogue Youth—the teenage movement of Conservative Judaism—took place on December 28-30 at the Hotel Ambassador, Atlantic City, N. J. Over 750 delegates attended.

The Brooklyn Jewish Center sponsored 16 delegates, representing our five U.S.Y. groups—the Junior Congregation, the Oneg Shabbat group, Club Bialik, Club Herzl and Club Akiba. Each of the groups selected its respective delegates in democratic fashion. In addition, the Youth Activities Committee sponsored a reception in honor of its delegates on Saturday night, December 26th.

The theme of the Convention was, "And You Shall Choose the Life: Torah, Worship and Good Deeds." This theme was taken and followed literally. There were panels on Torah the first day, on Worship the second day, and on Good Deeds the final day. Our delegates were free to choose any of the panels being offered. The Torah panels dealt with the Tanach, the Talmud, the Commentaries, the Shulchan Aruch and the Rambam. The Worship series covered such subjects as the Prayer Book, the Synagogue and the Holidays. For Good Deeds our delegates considered Philanthropy, Collective Security, and Working for a Better World. In addition to the usual presidium, each panel was attended by an ordained Rabbi who served as the consultant.

There was also a series of workshops dealing with the practical aspects of group well-being. These dealt with year-round programming, club administration, the youth congregation, dramatics, community services and others. The writer served as leader of a workshop on membership gaining and retention, at which he presented a detailed paper.

(Continued on page 22)

Commemorate the Yahrzeit of

JOSEPH GOLDBERG

By planting Trees in the

JOSEPH GOLDBERG

MEMORIAL FOREST

Call Center Office — HY 3-8800

THE CENTER ACADEMY

What Do School Reports Tell Parents?

AT THE beginning of February, reports will be mailed to the parents of our children at the Center Academy. One of the most important changes in reporting is the change from a competitive mark in subject matter, expressed in percentage or letter grades, to a descriptive evaluation of the pupil's progress in terms of his own achievement, and the inclusion of some evaluation of the child as a person. As modern educators, we are thinking of children as individuals whom we should guide along the road to self-realization. This means the fullest achievement of their personal and intellectual capabilities.

The learning capacity cannot be divorced from the child's personality and his relationship to others. What do our school reports tell our parents? Besides noting whether or not a child is learning, our teachers also note the child's general attitude towards learning. Is he learning to assume more responsibility for his assigned lessons, and for the group-living going on in the classroom?

The fact that the child is learning, *i.e.*, retaining certain facts and grasping specific skills — is important, yes. But *how* he is learning is of equal importance. It is vital to get the whole picture and see academic progress in a wider perspective.

Your child's teacher not only knows how to teach certain subjects but knows many other things about your child so that he or she may give a thoughtful evaluation of your child as an individual with certain abilities and characteristics. Facts such as the following are known to your child's teacher—the life history of your child, including his health and his previous progress in learning; the child's intellectual capacity in order to determine how well the child is learning and whether he is receiving sufficiently challenging material in the classroom; the normal expectations for the child's behavior at his age level; the child's ability to get along with his peers; the parents' hopes and expectations for the child; the understanding of the child's emotional needs and ways of helping him satisfy those needs; etc. In their reports,

your child's teachers make every effort to take all these things into account.

Reporting to parents is a vital issue at the Center Academy, and should be. The content and method never becomes static, but changes and improves as parents and teachers learn more about children and how they grow.

School News

The annual Tu Bi-Shevat assembly was held on January 18th. The occasion was marked by a special program of Israeli songs and dances arranged by Miss Gladys Gewirtz, music instructor of the Center Academy. Pupils of all grades participated in the program. Fruits which are grown in Israel—dates, figs and carobs—were distributed to the children. The students enjoyed the entertainment and the refreshments.

* * *

The students of the Eighth Grade are completing scrap books in connection with their Jewish Social Studies unit. The unit is devoted to the study of the history of the Jews in the United States. The students of the Second Grade have completed the Book of Judges and have begun the study of the Book of Samuel.

* * *

The students of the Center Academy will begin the annual sale of trees for the Jewish National Fund. It will begin as soon as the drive of the March of Dimes is over.

* * *

Every Friday at lunch the pupils of the Center Academy enjoy a brief Oneg Shabbat. Prior to the Birkat Hamazon (Grace) the children sing Hebrew songs under the direction of their music instructor.

* * *

The January Parent-Teacher Association meeting of the Center Academy was dedicated to Jewish Music Month. The Center Academy choral group, under the direction of Miss Gladys Gewirtz, sang Israeli songs. Cantor William Sauler rendered cantorial selections and Miss Judith Stemmer, a well-known vocalist, sang Israeli songs. An inspiring address was delivered by Mr. Sholom Secunda, music director of the Brooklyn Jewish Center, on the topic, "Jewish Music in Israel and the United States."

JUNIOR LEAGUE NEWS

THE Junior League ushered in the vacation period with a gala Homecoming Social and Dance. A record number of college-age people attended. The evening featured a Champagne Hour conducted by professional instructors of the Fred Astaire Studios. In addition, there were refreshments, entertainment, party games, novelty numbers and social dancing. Although curfew had been extended, the evening ended all too soon.

The program of the Junior League is geared to the tastes of its membership. One meeting, for instance, was given over to a discussion on the subject of Russia and its military ambitions. Then there was a session related to the observance of Jewish Music Month. The series, "Jewish Religious Values for Our Time," was brought to a successful conclusion with a talk and discussion on "The Zionist Ideal in Tradition — The Link to Israel."

Future meetings will deal with juvenile delinquency and a series of cultural topics. Each session is so planned as to afford ample opportunity for socialization and dancing both before and after the meeting.

The Junior League meets every Thursday night at 8:30.

Are you making use of the library of the BROOKLYN JEWISH CENTER? It contains one of the finest collection of books for reference and home reading.

The library is open Monday, Tuesday and Thursday—1:30-9:00 p.m., Wednesday—3:30-9:00 p.m., and Sunday from 10:00 a.m.-2:00 p.m.

ENROLL YOUR FRIENDS IN THE BROOKLYN JEWISH CENTER

They will be honored to belong to one of the finest communal institutions in the country.

Membership includes participation in cultural, religious, social and recreational activities.

A fully equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

Membership Rates

\$65 per year for married members.

\$45 per year for single men.

\$30 per year for girls.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

- BLY, MISS BESS; Res.: 591 Lefferts Ave.
Proposed by Renee Schachter, William Walter.
- BRODSKY, MISS SHIRLEY; Res.: 870 Sutter Ave.
- GOLDSTEIN, MISS ROBERTA; Res.: 200 Winthrop St.
- GRINSPAN, MISS SHIRLEY; Res.: 1212 St. Johns Pl.
- HELLMAN, MISS JANICE H.; Res.: 859 Montgomery St.
- KATZ, DONALD E.; Res.: 128 E. 94th St.
Proposed by Leo Kaufmann, Elmer Riffman.
- KLAW, MISS JAKKI; Res.: 420 Williams Ave.
- LANDIS, MISS PEARL; Res.: 397 E. 49th St.
- LEVINE, NORMAN; Single; Res.: 98 E. 57th St.; Bus.: Sales Supervision, 44-45 Vernon Blvd. *Proposed by Leo Kaufmann, Elmer Riffman.*
- LINDENAUER, LARRY; Single; Res.: 49 E. 96th St.; Bus.: U. S. Post Office.
- MARGULIES, MISS INA; Res.: 353 So. 5th St. *Proposed by David Yawitz, Ben Steinberg.*
- MEISELMAN, MILTON; Single; Res.: 72 Powell St.; Bus.: Accountant, 5 E. 57th St.
- MESH, IRVING; Married; Res.: 751 St. Marks Ave.; Bus.: Accountant, 20 W. 14th St.
- RAPHAN, JACOB; Single; Res.: 320 Sterling St.; Bus.: Police Dep't, 155 Leonard St. *Proposed by Joan Schleifer, Harry Maskell.*
- ROSENBERG, PHILIP; Single; Res.: 3401 Foster Ave.; Bus.: Ass't Buyer, 93 Worth St.
- SCHNEIDER, DANIEL; Single; Res.: 289 Empire Blvd.; Bus.: Accountant, 95 Madison Ave.; *Proposed by Lawrence and Gerald Krevan.*
- SILVERBERG, SHELDON; Single; Res.: 51 E. 96th St.; Bus.: Lawyer, 450 Seventh Ave. *Proposed by Leo Kaufmann, Elmer Riffman.*
- SITZER, IRVING; Single; Res.: 337 Grafton St.; Bus.: Electrical Engineer, 254 W. 31st St.
- SPERO, ROBERT; Married; Res.: 1261 Union St.; Bus.: Kosher Butcher. *Proposed by Jack Sterman.*
- STEIN, FRED; Married; Res.: 1030

Park Pl.; Bus.: Ladies Handbags, 262 —5th Ave. *Proposed by Harold Jacobs, Leo Kaufmann.*

TASHMAN, MISS RITA; Res.: 1760 Union St. *Proposed by Jean Zahler, Mildred Katz.*

WEISS, LLOYD; Single; Res.: 1146 President St.; Bus.: Hardware, 303 Canal St. *Proposed by Emanuel Segal, Mortimer Kassoff.*

The following has applied for reinstatement:

BERGER, MILTON; Single; Res.: 555 Crown St.; Bus.: Attorney, 217 Bway.

FRANK SCHAEFFER,
Chairman, Membership Committee.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Zachariah Marcus of 961 Lincoln Place on the marriage of their daughter, Frances, to Mr. Joseph Gross of Jersey City, N. J., on Jan. 17th.

Condolences

We extend our most heartfelt expressions of sympathy and condolence to the following:

Mrs. Joseph Feldt of 855 Ocean Avenue and Mr. Joseph Stark of the Fifth Avenue Hotel, on the passing of their beloved sister, Mrs. Rose Beldock, on Jan. 15th.

Mrs. A. J. Markel of 706 Eastern Parkway on the loss of her beloved father, Mr. Phineas Gordon, on Jan. 18th.

Joseph Goldberg Memorial

Commemorate the Yahrzeit of Joseph Goldberg by planting trees in the Joseph Goldberg Memorial Forest. Call Center Office—HY 3-8800.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books, Talesim and Books for our Library:

Rabbi and Mrs. Israel Levinthal.

Mrs. Lillian Kimmel, in memory of husband.

Dr. and Mrs. Harry Berman, in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Carl A. Kahn, in honor of the marriage of their daughter.

Mrs. Julia Levy and Hannah Kaim, in honor of sister, Mildred Kaim.

The Ideal Children's Gift

HEROES OF JEWISH HISTORY

by MORDECAI H. LEWITTES

Volume I

From Abraham to Moses — \$1.75

Volume II

From Joshua to Jeremiah — \$2.25

Rabbi Lewittes, Associate Rabbi of the Brooklyn Jewish Center in charge of the Hebrew School, has written a book that will inspire children from 8-12 with a love of Jewish history. Rabbi Lewittes is also author of "The Student Bible" and co-author of "Modern Hebrew" and "Select Readings in Hebrew Literature."

Copies available in Hebrew School Office.

HEBREW PUBLISHING CO.
77-79 Delancey Street, New York

Attention Ladies

Our Women's Gym Department urges all women to take advantage of the enjoyable and relaxing facilities that it offers. Roslyn Shane Thorne, our Director of Athletics, will be glad to direct all ladies (married or single) in calisthenics to help them keep fit and slender; also supervise swimming classes, ping-pong games and tournaments, folk dancing, etc. In addition to all the many activities in the athletic program, our steam and hot rooms are available for use preceding a most relaxing massage by Margret Protey or her capable staff. Make use of all these activities as much as possible and you will leave this department feeling fit and able to carry on the busy routine of everyday household chores or business duties. Let Lillian, our Registration Clerk, greet you often—you will be grateful for the opportunity afforded you in taking advantage of one of the most delightful departments the Center offers its members in its varied program. Come down to the Women's Gym real soon!

Support the
AMERICAN RED CROSS
in their

Annual Fund Raising Campaign
which is now in progress.

THE YOUNGER MEMBERSHIP

UNDER the capable chairmanship of Sydelle Pikoff, our Charities Committee conducted its annual Cabaret Night on behalf of the Federation of Jewish Philanthropies on December 22, 1953. Our guest speaker was Hon. Edward Silver, District Attorney of Kings County. Following the speaker and pledging by our members to Federation, a Champagne Hour was led by dancers of the Fred Astaire Studios. The winners, Bernice Gross and Harry Mandler, were awarded bottles of champagne as prizes. Murray Baum and his orchestra provided the music for the occasion and a good time was had by all.

* * *

More and more of our members are finding our library, located on the third of the Center, a wonderful browsing place for books not readily available in other libraries. A complete up-to-date collection of books of Jewish interest is maintained and there is always someone present to discuss or recommend books to the reader. For those of our members who have not as yet discovered this wonderful store-house of literature we suggest an immediate visit.

* * *

One of the outstanding features of our affiliation with the YPL of the United Synagogue of America is the opportunity afforded our members to attend "National Leadership Institutes," devoted to informal work-shops and participation in services and discussions on subjects of Jewish interests. They are designed to develop and train leadership. This year the New York region "NLI" will be held over the Washington Birthday week-end, February 19-22 inclusive. Place and rates will be announced shortly. We urge all those who are interested to communicate with any member of the Executive Board.

* * *

On February 2 our Entertainment Committee will present a program entitled "This Is Our Music." This program coincides with the national effort among Jewish organizations to stimulate interest in our musical heritage. Sylvia Feder, our chairman for the evening, has utilized the various talents, both amateur

and professional, in our group to present a stirring narrative of the history of Jewish music. We feel that this will be one of the outstanding programs of the year and suggest that every member attend.

Interest Groups

Music Group—meets Thursday, February 4 and 18, at 8:30 p.m. Arnold Magaliff, Chairman.

Bridge and Scrabble Group—meets February 11 and 25 at 8:30 p.m. Lila Picken, Chairman.

Bowling Group—meets every Sunday, 2:00 p.m., at Kings Recreation Center, New York and Clarkson Avenues. Leonard Krawitz, Chairman.

Ice-Skating Group—meets at Flushing Meadows and other rinks. Watch bulletin for more detailed information. Shirley Rubin, Chairman.

YPL Choral Group—meets at S.A.J., 15

West 86th Street, Mondays at 7:30 p.m.

YPL Dance Group—meets at S.A.J., 15 West 86th Street, Wednesdays at 6:00 p.m.

Coming Events

AZF Dance—Saturday, January 30, at 8:30 p.m.—Cong. Beth Elohim, Garfield Place and 8th Avenue.

Tuesday, Feb. 2—"This Is Our Music."

Tuesday, Feb. 9—Current Events Program on Americanism. Representatives of AVC and VFW will participate. Paul Kotik, Moderator.

Tuesday, Feb. 16—Basketball Game, General Membership vs. Executive Board.

Tuesday, Feb. 23—Current Events Program entitled "Foreign Correspondent." Speaker: Arthur Loewing, Editor of *Tempo* Magazine.

Dancing and refreshments will follow each Tuesday night meeting.

Saturday Night Clubs

THE Saturday Night Clubs took advantage of the long vacation period to plant trips and outings to places of interest in and near New York. Some groups went by themselves; others chose to combine with a second group so as to provide large numbers and greater possibilities for enjoyment. One of the senior clubs, too sophisticated, perhaps, for such activities, chose instead to spend an evening in bowling. As a special treat for all club members, a feature-length movie show was presented in lieu of their regular meetings. One of the films was "Sons of Liberty," a film starring Claude Rains and relating the story of Haym Solomon, the patriot who helped finance the Revolutionary War.

* * *

It is needless to say that all club members spent enjoyable vacations, not only with their respective families but with their club mates as well. It is becoming increasingly evident that many lasting friendships are being formed through our club activities—friendships that will influence and help shape the destinies of our members as future adult Americans and Jews, and even as leaders in the Jewish Community.

Our supervisor of Youth Activities, Mr. Hyman Brickman, reports that he

can now reach as many as six members of a club by calling one number, for informal get-togethers at a home are the rule during the week. This is certainly commendable companionship.

* * *

During the past month all clubs spent interesting hours discussing Tu B'shvat as a significant link between the Land of Israel and the Diaspora. As of this writing, the U.S.Y. groups are far from finished listening to the reports of their convention delegates. There seems to be so much to relate and so much to discuss.

* * *

We are happy to report the organization of a Saturday Afternoon Oneg Shabbat Group for teen-agers. This club meets regularly every Saturday at 3 o'clock and follows a cultural and social program that befits the Sabbath Day. Mr. Samuel Leiter, a graduate student at Columbia University and a rabbinical candidate at the Jewish Theological Seminary, has been appointed as its adviser. The group was officially admitted to membership early this month in the United Synagogue Youth.

* * *

Jewish Music Month lends itself ideally to effective programming. Miss Gladys

(Continued on next page)

THE HEBREW SCHOOL

AT A recent faculty conference the discussion centered around the topic "Cooperation Between Parent and Teacher." Mrs. M. Robert Epstein, president of the P.T.A., introduced a group of parents representing the various grades. Mr. I. Gabel spoke on "What the Teacher Expects of the Parent," and Mrs. Harold Brown spoke on "What the Parent Expects of the Teacher." Many worthy suggestions for the promotion of the welfare of our students were made by both teachers and parents.

A grade conference of parents whose children are now in our graduation class was held on Tuesday, January 12. Mr. Leo Shpall, teacher of the graduation class, explained the curriculum for the term and our goals for each subject. Plans for graduation and for continuation of Hebrew studies after graduation were discussed.

The coming P.T.A. meeting on Wednesday, January 27th, will be planned as the annual "Meet the Faculty" evening. All members of the Hebrew and Sunday School faculties will be present to discuss with parents the progress of our students. Following the interviews between eight and nine o'clock, there will be a panel of teachers to explain the work of our school.

The members of the Hebrew School faculty attended a pedagogic conference on January 12th arranged by the Board of Education of the Metropolitan Council of the United Synagogue Schools. The meeting was devoted to "The Teaching of Jewish History." One of the members of our faculty, Mrs. Evelyn Zusman, served as chairman of the workshop on "Teaching History in the Lower Elementary Grades."

Tu B'Shevat, or Jewish Arbor Day, which fell on Tuesday, January 19th, was celebrated in our school in various ways. Fruits were distributed in all classes. On Sunday, January 17th, an assembly was held at which the Jewish National Fund Scroll was presented to Dr. Israel H. Levinthal in memory of his sainted father, Rabbi Bernard Levinthal, by the students

of our schools. The scroll contained an inscription recording the planting of a grove of 1,000 trees in Israel by the pupils of the Hebrew School and of the Center Academy. Rabbi Levinthal thanked the pupils and stressed the importance of helping in the rebuilding of Israel. The presentation was followed by a showing of the well-known film, "My Father's House."

An Oneg Shabbat was arranged by the Junior Congregation on Saturday, January 16. Robert Kritz, honorary president, delivered the sermon on: "What Conservative Judaism Means to the Youth of America." The service, in the Beth Hamidrash, was followed by a luncheon and Oneg Shabbat arranged by the Hebrew Education Committee under Mr. Julius Kushner in cooperation with the Sisterhood and the P.T.A., headed by Mrs. Frank Schaeffer and Mrs. M. Robert Epstein. The response to the Oneg Shabbat was enthusiastic, and the young people present made plans for additional cultural and social activities to attract teenagers to our Junior Congregation.

The current issue of *World Over* carries an article on "Judah Touro" by Mr. Leo Shpall, one of the members of our faculty and an authority on American Jewish history.

Saturday Night Clubs

(Continued from page 18)

Gewirtz, an expert and authority in Jewish music, has been engaged to work with each club as a unit and prepare a suitable repertoire of song and dance. The project will culminate in a Jewish Music Festival in which all clubs will participate and which will also embody other interesting features. Further information and details will be found in next week's *Bulletin*.

As we look ahead, we can see much excitement in store for our club's members. After the Music Festival comes Purim, with its carnivals, masquerades and parties. Then comes Passover, the Festival of Liberation and the official harbinger of spring. Finally will come the

grand finale—an event that will long be remembered by every club member *and his family*. You will surely agree this is so when you read about it next month!

Daily Services

Morning: 7:00 and 8:00 a.m.

Mincha services at 5:00 p.m.

Special Maariv Services: 7:30 p.m., except Friday, Saturday and Sunday.

THE BROOKLYN JEWISH CENTER HAS ACQUIRED CEMETERY GROUNDS IN THE NEW MONTEFIORE CEMETERY

PINELAWN, LONG ISLAND

Prices of Plots

4 GRAVES - - - \$ 250.00

6 GRAVES - - - 350.00

15 GRAVES
(Facing Main Road) - 1,000.00

PERPETUATE THE MEMORY

of your

DEPARTED LOVED ONES

by ordering a

MEMORIAL TABLET

In the Center Synagogue

Tablets will be erected in time for the "Yizkor" services during the Passover holidays, if orders are received now.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

It is said that the history of a people can be traced through its music. We shall be reminded of this frequently during the interval between January 16th and February 16th because this period has been dedicated to the observance of Jewish Music Month. Music and Judaism have always had an affinity. All through the ages the Jewish people have expressed their love for the Lord through the medium of song. But we also know that the history of our people has been fraught with crisis, and we have been sustained through these prolonged trials by a faith that expressed itself through music, the universal language.

Music is one of the many art media that make up our cultural legacy. As we enjoy the many festivals—held on a nation-wide scale—that will be the accompaniment to Jewish Music Month, let us make a concerted effort to understand and appreciate our glorious musical heritage.

BEATRICE SCHAEFFER, President.

General Meeting December 21

Although it was dull and gray outside, it was warm and cozy at the Sisterhood meeting. The atmosphere of our richly-appointed dining room was the perfect setting for the program to be presented. After an early social hour, the meeting was opened with the reading of an excerpt from the Sabbath prayer-book on "Women In Israel" by Sarah Kushner. For the business session, our President, Bea Schaeffer, made several announcements regarding events on behalf of the Federation of Jewish Philanthropies, the Federation of Jewish Women's Organizations, Metropolitan Branch of Women's League, our Youth Groups, and important dates ahead to be noted.

In observance of Jewish Book Month, the guest speaker was Miss Banjie Feit, well-known author and traveller. Our Chairman, Sarah Klinghoffer, briefly introduced her, and spoke of the tears shed in the preservation of the Jewish word, the "aleph-beth." Miss Feit recently re-

turned from Israel and she related her experiences there, and also discussed several noted books and stories very entertainingly.

Continuing in an atmosphere of sweet Jewishness, our own songstress, Mabel Berman, assisted at the piano by Mr. David Weintraub, music director of our Hebrew School, gave a program of stirring English and Israeli tunes. "Artzenu," a new tango from Israel, and "B'Arbot Ha Negev," the song of the Unknown Soldier, preceded an English version of the popular song, "The House I Live In," paraphrased "What Is Israel To Me?"

Cheer Fund Contributions

In honor of her daughter's marriage—Mrs. Rose Bromberg; in honor of her daughter's marriage—Mrs. Florence Elsberg; in honor of her son's engagement—Mrs. William Greenberg; in honor of her new granddaughter—Mrs. Leo Kaufmann; in memory of her brother—Mrs. Julius Kushner; in memory of Mrs. Kushner's brother—Carl Kahn.

Kiddush to Junior Congregation

On February 6th, Mr. and Mrs. David Gold will sponsor a Kiddush to our Junior Congregation in honor of the birth of their son, Elias.

Excerpts From Sisterhood's Mailbox

Upon receipt of our gift, "Jewish Home Beautiful," to brides: "It shall always be a treasure to me and occupy a prominent place in my home."—Abdioris Elsberg Pecker. "Idea of presenting such an appropriate gift to young brides is splendid. Not only will it bring Jewish dishes into the home, it will acquaint the young couple with the habits and customs of our folk and will continue to be an inspiration for the observance of all holidays in the traditional manner."—Mrs. Florence Elsberg.

Upon receipt of our gifts through Serve-A-Camp to the army: "Parcels have been pouring into my office at Camp Gifu in Japan. Your generosity will go a long way in boosting morale of men serving with Third Marine Division. Please convey to your women my inadequate thanks for their more than adequate offerings."—M. Blackman, USNR.

For Chanukah gifts to Jewish Hospital for Chronic Diseases: "Sincerest thanks for generous Chanukah gifts given to patients. May the Good Lord bestow blessings upon all of you for your thoughtfulness."

Federation of Jewish Philanthropies

Members are urged to gather their contributions NOW from prospects and send them in to Chairman Dorothy Gottlieb, who, together with Ceil Benjamin, Special Gifts Chairman, have labored much toward the success of the drive. This will culminate in a gala celebration honoring Mayor and Mrs. Wagner on Wednesday, January 27, at the Hotel Astor, when a star-studded program will be presented. Donors of \$10 or more are invited, cost of luncheon \$3.00. Call your chairman, HY 3-8534, for a reservation.

Serve-A-Camp Under Federation of Jewish Women's Organizations

As chairman of the Serve-A-Camp committee for Sisterhood, Syd Seckler stimulated a sizeable contribution from our women toward the purchase of gifts to soldiers abroad. We are grateful to her for her kind efforts, and she in turn wishes to express her gratitude to our Executive Board for their cooperation.

United Jewish Appeal Drive Commences

Make a note to be present at the following UJA meetings: On Monday, February 1st, at 10:30, at our Center, there will be a workers' meeting, with sandwiches and coffee served in advance of the Sisterhood Executive Board meeting at 1:00 p.m. On Monday, February 8th, the Waldorf-Astoria will be the scene of a monster Rally to launch UJA efforts, with prominent speakers to appear.

"Hershey" Kaplan, UJA chairman for Sisterhood, will be assisted by Mollie Meyer, Special Gifts Chairman, Naomi Halpern, representing Center Academy PTA, Pauline Brown, for the Hebrew School PTA, and co-chairman Sadie Kurtzman, with Claire Mitani as UJA secretary. The drive is on—Jewry on all fronts needs our help—PITCH IN!

Sisterhood Cooperates With Youth Groups

Under Sisterhood sponsorship, two young delegates represented our Youth Activities at the annual United Synagogue Youth Convention in Atlantic City, from December 28th-30th.

Sisterhood Players "En Tour"

Our travelling company of Players, more particularly Eva Brautman, Sarah Epstein and "Hershey" Kaplan, will give a "one-night stand" performance of the popular comedy farce with music, "The Blizzard," on Wednesday afternoon, March 17th, for the Sisterhood of Temple Anshe Chesed in Manhattan. Our histrionic fame, like our cultural, continues to grow.

Plans For "Sholom Aleichem" Theatre Party

Sisterhood has taken a block of tickets for two performances of the best-selling artistic production, in English, of "The World Of Sholom Aleichem," currently running at the Barbizon-Plaza Little Theatre in New York. Seats at moderate prices are available for Thursday evening, February 25th, and Sunday matinee, February 28th. Call Sarah Epstein, chairman, SL 6-7413, and secure tickets for your family and friends. You will enjoy a delightful performance.

Joseph Goldberg Memorial Forest

To quote Rabbi Levinthal, "A minimum of ten thousand trees constitute a forest. The cost of the planting of each tree is \$1.50. We have already received a number of subscriptions but we need many more. It is our hope to be able to dedicate this forest at the time of the first yahrzeit which will be in the middle of February. I am confident that you will want your name to be among those honoring, in this beautiful fashion, one whom all of us revered so greatly." Perpetuate his memory by planting a forest in Israel in his name. Call Sarah Klinghoffer, SL 6-8252, or the Center desk—PURCHASE TREES NOW!

Membership Tea For New Members

Membership Chairman Mary Kahn is making plans for a Tea to welcome new members to Sisterhood, on Wednesday, March 3rd, the home to be designated. An interesting program will be provided. Wives of Center members automatically become Sisterhood members, and are welcome to attend all our meetings and participate in Sisterhood activities.

Torah Fund Luncheon March 10

Announcement by Torah Fund Chairman Rose Grayzel Meislin of attractive plans for our forthcoming annual Torah Fund Luncheon, on Wednesday, March 10th, feature the dynamic scholar and

leader, Mr. Max Routtenberg, as guest speaker, and our Essay Contest, open to children of our Hebrew Schools, on the subject, "What Torah Means To Me"; also an elaborate musical program. The Torah staff includes Mollie Markowe, "Chai" Club chairman, and Helen Flamm and Bea Sterman, co-chairmen for Torah Fund. Tickets are \$6.11 per guest. "Chai" club members paying \$18 annually for membership are invited to the Luncheon, and may bring one guest. Call Rose Meislin, SL 6-1375, for reservations. Torah Fund aids the Jewish Theological Seminary in its wide program for training teachers, rabbis and students, as well as in its efforts to disseminate the Jewish viewpoint on Eternal Light radio programs and Frontiers of Faith television hours.

Calendar of Events

Monday, February 1—UJA Workers'

meeting, 10:30 a.m.

Monday, February 1—Sisterhood Executive Board meets—1:00 p.m.

Monday, February 8—UJA Rally, Waldorf Astoria. Prominent speakers.

Monday, February 15—Celebrating Jewish Music Month, Jan. 16-Feb. 16. Special music presentation. "See ad."

Thursday, February 25—Evening. "Sholom Aleichem" Theatre Party.

Sunday, February 28—Afternoon. "Sholom Aleichem" Theatre Party.

Monday, March 1—Executive Board Meeting, 1:00 p.m.

Wednesday, March 10—Annual Torah Luncheon.

Friday, March 26—Sisterhood Friday Night Service. Symposium. Oneg Shabbat.

Wednesday, March 31—"Chai" Club Brunch, at Waldorf Astoria.

MR. and Mrs. Club

THE last meeting of the Mr. and Mrs. Club, held on December 17, was one of the highlights of the year. In the form of a belated Chanukah party, it embodied the holiday spirit of fun and games and was preceded by a brief resume of the historical background of the holiday. Holiday refreshments were served. Of particular interest was a table decorated in the Chanukah colors and with the traditional Chanukah ornaments for a children's party.

A more recent meeting and in a different mood was held on January 13th,

when a film, "Children's Emotions," was shown. It discussed the major emotions of childhood and showed what parents can do to lessen childish fears and promote children's happiness and natural development. This film was distributed by New York City's Health Department and was discussed by Dr. Henry Hansburg, Senior Psychologist at Brooklyn College and Director of that school's Educational Clinic. A very lively and spirited discussion followed. Refreshments concluded a most stimulating evening.

Men's and Boys' Gym News

Handball and Ping-pong players are urged to get into playing form for the tournaments in these sports which are scheduled for the month of February. Handball partners will be selected by lots and teams will be given handicaps. The ping-pong tournament will be a singles affair with handicaps prevailing. The entry fee is \$1 per individual and prizes will be awarded to the winners. This year we are also attempting to have a three-man Basketball Tournament, and the teams will be selected by lots.

The Junior Basketball Team lost in a thrilling encounter with the Crowns with a score 38-37. Two straight fouls by the opponents in the last fifteen seconds

caused the loss of our boys. Artie Rudy, Normie Berkowitz and Chuck Soloway provided the chief plays for our team. Noam and Gene Weisbard were the other members of the quintet.

The Cubs have won their third consecutive victory by beating the Nobles of the Williamsburg Y.M.H.A. with a score 40-43. The feature of the game was the shooting of Sidney Tannenzaph and Artie Kaplan. The other boys on the squad, Mike Brown, Sandy Fenichel, Doug Kriegel, Marty Shwom, Paul Rosenberg, Steve Horowitz and Mike Ginsberg, also contributed to the win by their aggressive playing.

Continuations

BEN GURION'S FAREWELL LETTER

(Continued from page 11)

The gift of pioneering—Halutzit, the gift of human grandeur, was not offered as a unique prize to a few chosen individuals. This gift lies hidden in the soul of every one of us, and all who seek it will find it. The secret of Halutzit lies in making demands upon oneself first before demanding anything of others, and in carrying out, in one's own life, through faith and inner necessity, whatever one expects others to do. The essence of Halutzit was completely summed up in the simple and striking dictum of Habakkuk the Prophet: The Righteous man lives by his faith. We will not preach to others, will not act the saint by calling on others to live justly, will not look for fault in his neighbor. But he will practice his faith in his daily life—he will live it.

The great privileges which our generation has been granted impose on it corresponding duties. History will set its seal on the scroll of our victory if each

one of us will inscribe on his heart the charter of duties: observance of the law, honest payment of dues, decency and tolerance towards others, sincere work, mutual help, public spirit, love of Israel, human brotherhood. Let each one loyally, according to his ability, do his duty as a human being, as a Jew, as a citizen, as one who helps fashion our nation and our homeland, as a partner in the historic adventure of redeeming a nation and uplifting man. Thus will the name of Israel be ennobled and exalted.

We are a small and modest people, though neither negligible nor submissive, in a world of power politics. But we have been and we shall continue to be a distinctive nation and an eternal people in the realm of spirit and ideals; and we are still destined for Messianic tasks in time to come. We did not receive Statehood as a free gift. Our beloved and devoted sons and daughters gave their lives for the revival of Israel. May we be worthy of their sacred memory.

THE BENEFICENT ADVENTURER

(Continued from page 14)

hospital is now known as the Touro Infirmary and considered one of the best in the country. He assisted both the German and Portuguese Congregations in New Orleans, and the various Jewish charities as they were organized. Touro's name is also linked with the Tulane University of Louisiana. He left a fund to be used to award a medal for excellence in Hebrew, Latin and Greek. A unique organization, born 1850, was the Hebrew Foreign Mission Society. It was organized through the initiative of Judah Touro "for the amelioration of the spiritual, social and political conditions of Israelites in foreign lands." Judah Touro did not forget his brethren in Palestine. He bequeathed money to the North American Relief Society, whose income was devoted to the poor of Jerusalem and to found almshouses, and appointed Sir Moses Montefiore the trustee of the fifty thousand dollar fund which he left for that purpose. Both Jewish and non-Jewish institutions in his native city of Newport and other communities in this

country benefited through his donations and bequests. His will, which enumerates all the bequests, has become an historic document.

Judah Touro died on January 18, 1854. The funeral in New Orleans was very simple and the proffered military service was declined. Yet "the funeral train was immense and every carriage in the city was engaged." Touro's remains were brought to Newport where a more elaborate funeral was arranged. Rabbi Isaac Leiser, of Philadelphia, and Rabbi James Geithime, of New Orleans, officiated. The tombstone erected in the cemetery in Newport bears the following inscription:

"By righteousness and integrity he collected wealth

In charity and for salvation he dispensed it

The last of his name he inscribed in the book of philanthropy"

Patriotic as the year in which he was born, enterprising as the new republic and, above all, full of love for his fellow-

man, Judah Touro came into life and passed out of it a true servant of humanity.

Report On United Synagogue Youth

(Continued from page 15)

The real spirit and enthusiasm of the convention was felt at the plenary sessions and the meals. There was singing galore of Hebrew melodies, spontaneous and contagious. Hebrew dancing began in small groups, gradually branching out until it encompassed the entire multitude. Even the waiters, who would normally have been harassed by this type of behavior, seemed to enjoy the unusual spirit and enthusiasm of the group.

There was much more to the Convention than can possibly be elaborated upon in this space. However, mention should be made of the Hebrew-speaking gatherings, the social and Israeli dancing, the informal discussion groups, and the final banquet, which was addressed by Mr. Charles Rosengarten, National President of the United Synagogue of America.

Our delegates were joined by the writer and by several other officials of the Brooklyn Jewish Center. Miss Eileen Selig, a member of the Youth Activities Committee, served as chaperone. Mr. Irvin I. Rubin, chairman of the Youth Activities Committee, attended a good part of the proceedings. Also, Mr. Harold Kalb, a member of the Youth Activities Committee and president of the Young Folks League, spent some time there.

The U.S.Y. Convention was not an end in itself, but rather an important means to significant outcomes. Each of the delegates had vital messages to convey to his club mates. For several weeks following this event, the agenda of all five groups incorporated reports and discussions relating to the Convention. Furthermore, we are happy to report that at our late Friday Night Service on February 19th, these same delegates will report to the adult community.

U.
J.
A.

A Pupil's Tribute To A Great Master

(Continued from page 13)

three volumes that were published won for him the recognition of the great Talmudists of our age of all schools of Jewish thought. A popular book which he published, "Students, Scholars and Saints," reveals him in a new light, as a delightful essayist and biographer of the great men who influenced his life and thought.

Great scholar that he was, he was equally great as a teacher. I was privileged to be a student in his class in my Seminary years, when he was only in his middle thirties. There were students then who were of his age and even older. But none of us could think of him as young. To all of us he was *k'ben shivim*, like a sage of seventy, so vast was his knowledge and so brilliant his every observation. His influence upon his students and upon students everywhere engaged in Jewish scholarly research is inestimable. Again, to quote a Rabbinic comment on the name Levi, which was given to Jacob's son, we are told that he was named Levi because "he was destined to accompany or to lead the children of Israel to their Father in Heaven." Professor Ginzberg led countless students Godward through the study of Torah.

Professor Ginzberg was blessed also with the gift of recognition on the part

of the entire scholarly world. All higher institutions of Jewish learning were eager to confer upon him their honorary degrees. He was the first among the world scholars to be invited to serve as a Visiting Professor at the Hebrew University in Jerusalem. And Harvard University, on its 300th anniversary, when it selected sixty of the world's greatest scholars in all fields of study upon whom to confer honorary degrees, chose Professor Ginzberg as the one who had most enriched the field of Jewish scholarship.

I conclude, as I began, with a reference to our patriarch Abraham. "As long as Abraham lived," we are told, "all the wells kept gushing forth their waters. Immediately upon his death, the wells ceased to give their waters and they were closed."

With the death of Professor Ginzberg the wells of the living waters of Torah, out of which he nourished the Jewish scholarly world, suddenly ceased to function. His brilliance, his intuitive skill, have ceased to refresh the parched surface of our hidden past. But our Sages do not leave us in a pessimistic mood. They continue their comment and tell us that the wells were not closed for long. Isaac ap-

peared and opened the wells once more, and again they gave forth their waters.

His whole life was dedicated to the one ideal, *I'badil Torah ul'baadirab*, to enlarge the sphere of Jewish learning and to glorify it. His own estimate of the importance of Jewish knowledge is best expressed in a beautiful comment that he himself offered in his inaugural address at the Hebrew University in Jerusalem. "Why did Adam and Eve eat of the Tree of Knowledge; why did they not first taste the fruit of the Tree of Life? God forbade them to eat of either. Had they eaten of the Tree of Life, they could have conquered death." His answer is quite striking: "Before tasting the fruit of the Tree of Knowledge, they did not know what life really is!"

Professor Ginzberg would have us realize that Jewish life can only become meaningful if we eat of the fruit of the Tree of Jewish Knowledge.

Thank God that there are now on the Jewish scene younger scholars, taught and influenced and inspired by this great teacher and master, who, though they may not reach Ginzberg's heights, are again opening the wells of Jewish scholarship, so that the living waters of our Torah may continue to give life to our people and lead them—as Levi Ginzberg led us—to a renewed love and devotion to our Father in Heaven.

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The Brooklyn Jewish Center Review

February, 1954

SCHACHT IN ACTION AGAIN

By ALFRED WERNER

THE BREAD ON THE WATERS RETURNS

By CARL ALPERT

PORTRAIT OF A SCHOLAR AND SAINT—ALEXANDER MARX

By DR. ISRAEL H. LEVINHAL

AMERICANS AND THE LOST CHINESE JEWS

By LEO SHPALL

IN THIS ISSUE

*The Complete Record of All Activities
of the Brooklyn Jewish Center for 1953*

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FORUM LECTURE

MONDAY, MARCH 22, 8:30 P.M.

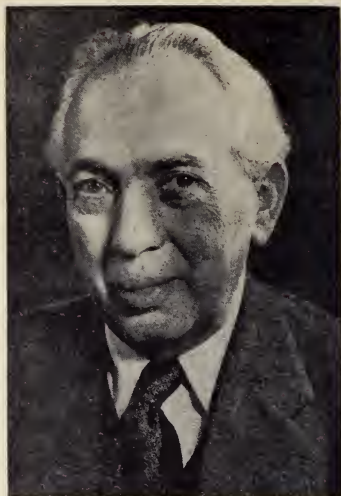
PROF. LEO KOHN

Subject

"THE RELIGIOUS FOUNDATIONS OF MODERN ISRAEL"

Political Advisor to the Ministry of Foreign Affairs
of the State of Israel and Author of the
Draft Constitution For Israel.

*This Lecture is Being Held in Cooperation With Our Eastern Parkway
Zionist District No. 14.*



Prof. Leo Kohn

SISTERHOOD ANNUAL TORAH FUND LUNCHEON

WEDNESDAY, MARCH 10, 12:30 P.M.

PROGRAM

GUEST SPEAKER — RABBI MAX ROUTTENBERG, of the Temple B'nai
Sholom, Rockville Centre, L. I.

PRESENTATION — Award to Hebrew School winner of Sisterhood's
Essay Contest, "What Torah Means to Me."

"STYLE SHOW FOR JEWISH LIVING." Performance by Sisterhood
Players. Narrators: Shirley Gluckstein, Mary Kahn.

Reservations — \$6.11 per guest, including gratuities.

Chairman, Mrs. Rose G. Meislin; Co-chairmen, Mrs. Julius Flamm and
Mrs. Jack Sterman.

SISTERHOOD GENERAL MEETING

Sisterhood members are cordially invited to our Passover Festival
and Model Seder.

Monday Afternoon, March 29, 12:45 o'clock

Address

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Model Seder Tables arranged by our members. Appropriate holiday songs.

Refreshments.

Chairman: SARAH KUSHNER

The Celebration Of Purim

Purim occurs on the 14th day
of Adar, ~~Sunday~~, March 19. The
Megillah (Scroll of Esther) is read
in the Synagogue at the evening
and morning service of Purim
(March 18th and 19th.) It is the
custom to use noisemakers (*bam-*
klopper or *gragger*) during this
service. Every time Haman's name
is mentioned, the children use the
graggers in order to drown out
mention of his name.

A three-cornered Purim delicacy
known as *bamantash* is, according
to custom, eaten on Purim. The
bamantash, a German word mean-
ing "Haman Pocket," is usually
filled with poppy seeds, dates, nuts
and raisins. *Schalach monos*, gift-
giving and special remembrance of
the poor, is customary on Purim.
On an occasion of joy it is natural
we should want to share our hap-
piness with others. Hence, *scha-*
lach monos. The carnival spirit
rules on Purim.

NEXT MEMBERSHIP SOCIAL MEETING

WEDNESDAY EVENING, MARCH 17

GALA PURIM PROGRAM

Reserve the Date

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXV

FEBRUARY 1954 — I ADAR 5714

No. 25

A B'nai Brith Achievement

IN 1948 a young man with a vision brought together a group of Jews at a lovely resort in the Blue Ridge Mountains of western North Carolina. There they combined a program of health and recreation with seminars on topics of intense Jewish interest, led by the most eminent of Jewish scholars. As a sampling of the interests discussed we mention "Survival, Revival, or Extinction," "American Communal Problems Today, from the Standpoint of History," and "The Organization of the American Jewish Community." Among the scholars and leaders who lectured and stimulated discussion were Dr. Salo Baron, Dr. Jacob R. Marcus, and Philip Klutznick, now National President of B'nai Brith. This was the genesis of B'nai Brith Institutes of Judaism.

In the intervening years this notable experiment has borne rich fruit to the point where there are now annually held some thirty similar Institutes throughout the country. Moreover, the project, heretofore dependent upon the zeal and understanding of individuals, has now become formalized into a departmental activity of B'nai Brith itself.

The most obvious and most striking characteristic of B'nai Brith's history of 110 years of service to the community has been its pioneering spirit and its refusal to restrict its activities to an originally set pattern. Wherever there has appeared a felt need for community service, there B'nai Brith has furnished the service answer. In this instance it has created a Department of Jewish Education, budgetarily subsidized and directed

by Rabbi Harold Weisberg, a graduate of The Jewish Theological Seminary. Additionally, it has purchased the large and beautiful Camp Windsor in the Pocono Mountains to function as a central site for Institute-attendance by Atlantic Coast residents. Here, on a large scale, many groups will be led in study and discussion by the outstanding Jewish thinkers of our time.

The concept of B'nai Brith's Department of Adult Education has been warmly welcomed by institutions such as the Jewish Theological Seminary, Dropsie

College and the Jewish Publication Society. The Institute faculty will include Dr. Leo Jung, Dr. Salo Baron, Mr. Klutznick, Dr. Abraham Neuman, Maurice Samuel and others of equal stature.

As an institution devoted to Jewish living, thinking and progress, the Brooklyn Jewish Center greets this latest contribution of B'nai Brith to the sum total of Jewish values. We see in it another aspect of the Hillel work of the Order, which has bulked so large in the development of a proud, informed and dignified Jewish community.

WILLIAM I. SIEGEL

Degeneration of Zeal

THE Jewish community of New York was recently embarrassed and shamed by an example of misguided zeal which degenerated to the very point of rowdiness and, almost, of riot.

There is now pending before the Israeli Knesseth a National Service Bill which would draft women for service, auxiliary to the armed forces, such as nursing, teaching and clerical work. A minute minority of orthodox opinion in Israel is the sole opposition to the bill, their stand being based on the ground that this service would violate traditional and religious law. The fact is, however, that both the Hapoel Hamizrachi and the Mizrachi Organization have supported the pending measure after due consultation with the Israeli rabbinate.

On the 9th of this month a group of Jewish protestants against the law assembled before the Israeli Consulate in New York and in disorderly fashion

voiced their antagonism to the bill. Only the common sense and good judgment of the police authorities averted a serious riot. This type of pressure is reprehensible in itself, and is all the more deplorable because it was exercised against the diplomatic representatives of a government with whom the demonstrators are in fundamental accord, and with whose intricate problems and difficult situation all Jews should sympathize. The community has a right to expect that this disgraceful scene will not be reenacted.

WILLIAM I. SIEGEL

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

An Ideal Summer Camp for Your Children

WE ARE in the midst of winter, and are feeling the effects of the bitter cold and heavy snowfalls. It does not at all seem a fitting moment to discuss plans for the far-away summer months. And yet, this is just the time when parents are asked by camp owners and directors to enroll their children in their respective camps. In fact, some camps have already completed their registrations.

It therefore is of the utmost importance for parents to give thought to the whole problem of summer camping for their children. What do they expect of a camp? What should the camp do for their child? I believe that an intelligent parent expects something more from the camp than merely a place for sport

and play. Important as that is, it certainly is not enough. The camp should be equipped with the best and finest facilities for all types of athletics, but it should have something else; it should offer also some educational program. All educators are agreed that it is unwholesome for any child to divorce himself from all mental activity for the two vacation months. Above all, a good camp will utilize this time to instill in the boy or girl fine ideals of personal and group living. And a good Jewish camp should do even more. It should offer a fine Jewish educational program and give the child an opportunity to see Jewish life lived in its noblest and most beautiful form.

Fortunately, there are now such Jew-

ish camps, and fortunately, too, the number of parents who want such a camp is increasing from year to year. Many of our *Review* readers have already heard or read about the Camps *Ramah*, founded and directed by the Teachers' Institute of the Jewish Theological Seminary of America, and the United Synagogue of America. They started with one camp in the Pocono Mountain region in Pennsylvania and the very next year had to add another camp in Wisconsin to meet the demands of parents in the Mid-West. Because both of these camps could not accommodate all who wanted to enroll, a third camp was opened last year in Connecticut. And it now seems that even these three will be unable to meet the heavy demands from all over the land.

•

Here is the opportunity to give your child the best in summer camping, —sites that are glorious, equipment of the best, direction and supervision by men and women of culture and experience. Above all, here the child finds Hebrew as a living language; everyone—counselor, waiter, physician, nurse, all speak Hebrew, and all endeavor to make themselves understood by the campers. Sports and athletics are indulged in in large measure, but there is also time allotted to study and discussion. And enveloping all this, is an atmosphere of ideal Jewish living which influences the child not only in his camping months but throughout the year.

Some of our Center children were campers at Ramah in the last few years. But we should have many more there. I earnestly hope that many parents will take these suggestions under serious consideration. I hope, too, that parents will not delay, but get into immediate communication with the office of the Ramah camps at the Jewish Theological Seminary in New York, so that they may be sure of acceptance and thus avoid disappointment because of the registration being completely filled.

Israel H. Perutthal

The Fine Spirit At Our Annual Meeting

DESPITE the bitter cold weather on the evening of Thursday, January 28, the large Auditorium of our building was well filled with interested and devoted members, who wanted to participate in the proceedings of the Center's Annual Meeting.

They sat in rapt attention, as they listened to the very interesting report of the year's activities, presented by our president, Dr. Moses Spatt. Those who were privileged to listen to Dr. Spatt, as well as those who will read the report which is printed in this issue of our *Review*, were and will be impressed with the fine record of achievements in every department of our institution. The report, however, is more than just a record of activities; it reveals the spirit of the men and women responsible for all that is being done in our institution. It is a

spirit of dedication to a sacred ideal—to make Judaism a living factor in the life of our community. Above all, it shows the spirit which has animated our president, Dr. Spatt, from the moment he assumed his high office. He has shown a fine devotion to duty, a clear understanding of the many problems which face an institution such as ours, a happy faculty of dealing with all the members and inspiring them with a devotion to duty, and the ability to win the whole-hearted cooperation of all his fellow-officers and trustees.

Under such lay leadership, we are confident that our Center will continue its high standard of service to our God and to our people which has won for it the recognition and praise of leaders of Jewish life throughout the land.

RABBI ISRAEL H. LEVINTHAL.

DURING the first week of this year, Dr. Hjalmar Schacht, the late Hitler's financial wizard, scored a great success when the Hamburg Senate withdrew its objections to his application for a license allowing the Old Fox to open a bank in the city. For nearly two years his attempts to return to the banking business were blocked by the Senate, but the defeat of the Social Democrats in last fall's elections at Hamburg (as in many other parts of the Bonn Republic) drastically reduced the number of senators who held that Schacht was "too dishonorable, unreliable, and untrustworthy" to open a bank. Earlier, the North Rhine-Westphalian Government had, in a moment of unpardonable weakness, allowed him to hang out his shingle, "Schacht & Co.," at Duesseldorf, but Hamburg, Western Germany's largest city (excepting Berlin, which is surrounded by Communist-held territory) is a much better place in which to conduct financial operations. By now, the wily Schacht has many million Reichsmark at his disposal, and his silent partners are said to include Ernst Schneider, president of the Duesseldorf Chamber of Commerce, and Prince Otto von Bismarck, a descendant of the 19th century "Iron Chancellor."

In this country, Schacht's new venture received big headlines in the major newspapers; Americans apparently realize that Schacht's bank will not merely engage in legitimate business, but will be used by the Herr Doctor and his equally reactionary friends for all sorts of political ventures, detrimental to democracy and world peace. Curiously, German papers did not consider "Schacht & Co.," worth more than a note. Indeed, during my recent trips through Western Germany I noticed, to my great amazement, that the majority of Germans with whom I talked, including many seemingly democratic elements, were grossly misinformed about Schacht. That only legal technicalities saved him from the rope, and that his moral guilt was as great as that of his Nuremberg co-defendants, is often played down, often unknown. In fact, in realizing how much these Germans were influenced by the Schacht myth, and how little they knew about the man's infernal machinations, I was reminded of old Artemus Ward's saying: "The trouble with the

world ain't that people don't know, but that they know what ain't so."

Schacht has one principle: to be top man, come hell or high water. When World War I broke out, he was deputy director of the Dresdener Bank. An "ardent patriot," he indulged in Pan-German propaganda, but remained a civilian, never risking his precious life for his Kaiser. Holding an important job with the Imperial Administration of occupied Belgium, he abused it in order to obtain privileges for his Dresdener Bank. Fired from his post in Brussels, he immediately received another position in Berlin. He was an "ardent monarchist," yet in 1918, along with the industrialist Walther Rathenau and the editor Theodor Wolff, he was a co-founder of the anti-monarchist *Deutsche Demokratische Partei*. An "avowed anti-Marxist," he nevertheless, in 1919, backed the Social Democratic Party in their election campaign.

Through the Jewish banker, Jacob Goldschmidt, he became manager of the combined Darmataeder and Nationalbank. Schacht boasts that he gave up this well-paying job for patriotic reasons: namely, to become Currency Commissioner, stabilize the German mark and save the Fatherland from bankruptcy. In reality, the powerful Goldschmidt kicked him upstairs to rid himself of an irksome colleague. Schacht, no doubt, efficiently stemmed the torrent of bank notes, but the first to build effective dams against inflation was not he but Rudolf Hilferding, Socialist Minister of Finance, later killed by the Nazis. When, in 1923, the important post of Reichsbank director was vacant, Schacht, the "Aryan" liberal, darling of the pro-republican forces, was appointed by the Socialist Reich President Ebert, over the furious protests of the Rightists.

In the beginning, in conformity with the Republican government, Schacht agreed to pay reparations; thereupon the Nazis "accused" him of being a Budapest Jew, Hajum Schachtl. Yet when the

A Report on the Machinations of The "Financial Wizard"

SCHACHT IN ACTION AGAIN

By ALFRED WERNER

nation veered to the right, Schacht promptly left the Democratic Party, partner of the Weimar Coalition, and then, in 1930, resigned from the Reichsbank, anticipating the fall elections' landslides which made the Hitler gang Germany's second largest party.

Was Schacht a Nazi? He was never a Party member, only a simple Ehrenmitglied, or honorary member, paying dues amounting to one thousand Reichsmark per month. If he helped the Hitlerites into power, this was done with the mental reservation of plotting against the hated regime from the inside! This explains, of course, why in 1931, he introduced the uncouth Fuehrer to the influential publisher Hugenberg and the Stahlhelm leader Seldte in order to form the powerful "National Front." This also explains the fan mail he dispatched to Hitler in 1932, saying "You can always depend on me as your loyal aide," and "We are trying to secure a large number of signatures among industrial circles in order to ensure your appointment to the post of Reichs Chancellor." A cartoon, "The Dictator," that appeared in *The Philadelphia Record* a decade and a half ago shrewdly exposed Schacht's role as a mediator between the politician Hitler and German big capital. Seated on a swastika-embellished throne was Fritz ("I paid Hitler") Thyssen, holding on his lap a somewhat smaller figure, namely Schacht who, in turn, nursed little Adolf, giving the Hitler salute.

But by publicly endorsing the new Pied Piper Schacht also won for Hitler the Man in the Street. "Why," the latter thought, "if the miracle man of the Rentenmark casts his vote for Hitler, it might be smart to do the same."

The Allied statesman in London, Paris, Washington, may have forgotten all this. Our Major General George P. Hays could not have borne these facts in mind when, at a press conference in Frankfurt, he declared that in view of the present

status of Dr. Schacht there was nothing to prevent his appointment to the West German government. Five years ago I met the old fox in the Bleckede castle, near Hamburg, where I was taken by a young woman reporter on the staff of a Hamburg paper who happened to know him well. I wondered whether this Junker who did not look his seventy-two years but a mere fifty, did not suffer from the same mental deficiency as his allied backers: amnesia. Being given a copy of his new book, *A brechung mit Hitler*, and eyeing the heap of manuscripts on his desk, I could not help remembering a famous French cartoon of the late twenties: cigar-smoking Churchill, seeing Schacht march arrogantly into the conference room with a bundle of memoranda under his arm, says to Briand: Strange fellow, that Schacht. A man who carries so many *memoires*—and has completely forgotten that his country has lost the war!”

When I politely reminded this “fish-blooded banker,” this “financier without conscience,” as a U. S. psychiatrist at Nuremberg characterized him, of his past sins, he temporarily lost his complacency, his Junker charm, his Teutonic humor. Put on the defensive, he retreated with “I was a fool, but I meant well,” subsequently trying to regain his ground with a counterattack: “I had been duped by Hitler. People should accuse me of stupidity rather than opportunism. The Social Democrats attacking me now have no right to do so; for they were as blind as I. Besides, it was their impotence which enabled Hitler to seize the power. I, at least, solved Germany’s economic crisis. I created work for the millions.”

When I interjected that in order to solve the unemployment situation he created a false prosperity by using the Reich’s last pfennings for rearmament which inevitably led to war, he became enraged.

“Why shouldn’t we have rearmed? Every nation rearmed as a logical result of the breakdown of the Geneva disarmament plan. Yet I tried to limit our rearmament and avoid a war of aggression. However, the minute I realized that Hitler wanted war, I resigned from the Reichs Bank and eventually from the Reichs Cabinet. Initially I had hoped to check the Nazis with the help of the

German nationalists. I had been betrayed,” he repeated dramatically, “but I never betrayed.”

Schacht’s penance and high remorse over “mistakes” of the past are only skin-deep. His self-assuredness knows no bounds. In order to flatter him and discover the full extent of his arrogance, I remarked that despite my political antagonism I believed that he, Schacht was one of the twenty great old men of post-war Germany, he harshly asked me: “Who are the nineteen others?” According to him, all politicians of post-war Germany, from left to right, are worthless, or at best, “honest nonentities.”

“They are the same blockheads,” he said, “who failed shamefully during 1924-1933. Then they were unable to bring prosperity to the nation. And now instead of calling it quits, they again try to rule.”

“But you don’t want to retire, Dr. Schacht, or do you?”

“I retire? Not at all. I don’t care to enter politics again, but I am ready to serve—along with the Allies. I am no ‘wizard,’ but I have a plan to get Germany, nay, the world, out of the economic crisis.”

He confided that he was working on a book outlining this blueprint. Briefly, Western Germany would, in order to regain her economic independence, require markets for its industrial output. Why not let German engineers and industrialists develop certain backward parts of Africa and Asia? (If this wasn’t the Kaiser’s *traum*, what was) Thus German competition in the world market would be avoided.

“Germany,” he went on, “must enter the family of nations. Yet we can be *Weltbürger*, citizens of the world, only if we are Germans first. We must not be asked to suppress our national feelings! As for Nazism, it is dead and will remain dead provided our economic situation improves. Needless to say, we’re not angling for a third World War—it would be fought on the backs of the German people, anyway. All we want is—prosperity.”

“Are you for planned economy, Dr. Schacht?”

“It all depends on the circumstances. I am a practical man, more concerned with practice than with theory. The

New Deal was excellent for the U. S. A. to get rid of her economic crisis. Though an individualist, I also consider myself a Socialist—though not a Social Democrat. Ferdinand Lassalle and I would have gotten along well.”

“Lassalle was a Jew. . . .”

Schacht reared up. “During the Hitler regime I tried to help the Jews as much as possible! Even the prosecutors at Nuremberg had to admit that I was not guilty of anti-Semitism. As for Germany, anti-Semitism had to be thrust down the throats of even the Nazi Party. Actually, there were no essential(!) pogroms before 1943 (?). Anyway, brutality and meanness are not the property of one nation. The American soldiers treated the prisoners at Nurem-

Emigration From Israel Decreases

A TOTAL of 1,155 immigrants from Israel entered Canada during the first six months of 1953, the Dominion Minister of Citizenship and immigration has declared in a report to Parliament. The Canadian Jewish Congress is preparing to consult with Michael Comay, Israel Minister to Ottawa, on this problem.

The total number of Jewish immigrants to enter Canada in the first ten months of this year was 3,178 as compared to the 4,271 who entered in the same ten months of 1952. This amounts to a 26 per cent decrease.

The United Zionist Council announced that 28 Canadian Jews left Canada for Israel during 1953. Twenty-one emigrated as Cholutzim for permanent settlement and seven to take various courses in Israel. Ten of the Cholutzim are members of the Hashomer Hatzair, the remainder are members of other Zionist youth groups.

berg as badly as the SS treated the concentration camp inmates. Hitler merely systemized this brutality. I must admit that the German middle class ought to have disassociated themselves from the pogroms, even if they were unable to prevent them.”

I fired my last shot: “Dr. Schacht, you claim that you were unceasingly active in the anti-Hitler underground

circle. Yet there are people who question your claims. . . ."

Schacht laughed cynically: "I was my own circle. I did not join any of those overrated groups that indulged in conspiratory gossip. Goerdeler caused the deaths of hundreds through his lack of caution and discretion. For seven years I was a discreet resistance fighter—that's why I am still alive while the others are dead."

I took the liberty of checking on Schacht's boast that he had worked harder than anyone else to remove Hitler. As a matter of fact, a large portion of his memoirs is devoted to his alleged anti-Nazi activities. But the standard works on the German underground reveal a Schacht entirely different from the subtle, yet daring conspirator he characterizes himself in his *apologia pro sua vita*. An anti-Nazi editor who suffered jail for his convictions, dismisses Schacht by saying that he limited himself to occasional cynical quips on Hitlerism. Another authority asserts that the anti-Nazis never trusted Schacht.

In his memoirs Schacht emphasizes that he was jailed after the *putsch* of July, 1944. Yet in the panic following the plot, Himmler's agents arrested anyone having the vaguest association with the conspirators. And even in the concentration camps Schacht (who as Minister without Portfolio had remained in Hitler's Cabinet until 1942) received special treatment; at Dachau he was able to visit the Schuschnigg and listen to their radio. Liberated in Southern Tyrol, together with other prominent prisoners, he was shocked when, instead of immediately releasing him, the Americans reincarcerated him and eventually sent him to Nuremberg.

After the Nuremberg chapter, Schacht became a "commercial traveler" for Germany's big capitalists, and for the anti-democratic forces backed by some of the captains of industry. He was very glad to accept invitations from the governments of Indonesia, Iran, Egypt and Syria to help them straighten out their financial problems. We do not know whether these countries benefited much from the advice they received from him. We know though, that at a reception in Jakarta, the Indonesian capitol, at least

one diplomat had the courage to say what he thought of Schacht. Dr. Hugh Keenlyside, former Canadian Minister of Development, and now Director of the U.N. Technical Assistance Program, not only refused to shake hands with Schacht, but declared, quite audibly, that he considered him "a disgrace to the human race and a despicable scoundrel."

The medicine he prescribed in Iran was very simple: use your gold reserves to purchase capital equipment in Germany to build up industries based on Iran's material resources, such as oil, minerals and cotton; in addition, you must exchange your raw materials for electrical equipment, textile machinery, trucks, and Diesel engines produced in Germany. A German-Iranian trade agreement was signed. In addition, nearly four hundred German technical experts were dispatched to Abadan to replace British engineers.

Egypt, whose new dictator has surrounded himself with former S.S. generals, was next. For years German trade emissaries have been preparing the ground for the great Schacht. Ostensibly, Schacht had been called in to offer his advice on a planned agricultural reform (even the omniscient Schacht never

claimed to be an expert on agriculture), but actually the trip resulted from Egypt's wish to hand her rich market over to the Germans at the expense of the British and the Americans. Schacht advised the Egyptians to distrust Americans, saying that he hated "Americanization of trade markets . . . which causes damage to small nations." He was instrumental in the signing of a trade agreement with Germany whereby Egyptian cotton would be exchanged for German railroad equipment, industrial machinery, chemicals and fertilizers.

Despite his age, Schacht has not lost his joy in travel. Syria, where the new military dictator plans reforms modeled after the Egyptian pattern, and where former S.S. leaders are busy building up the country's military potential, has also been honored by his visit and benevolent advice on urgent matters. For a man of seventy-seven, Schacht can stand a lot of traveling. That he is a most popular figure in Franco's Spain goes without saying. It is in Madrid that Nazis and half-Nazis feel more comfortable than in any other European capitol. Madrid houses the German central organization linking the Reich—unofficially, of course—with all the Arab countries and with the Nazi groups in Argentina, headed by the former S.S. colonel, Hans Ulrich Rudel. Naturally, Schacht has his finger in the pie—more than a finger. In Madrid he meets with the notorious S.S. leader, Otto Skorzeny, who rescued Mussolini from his Italian imprisonment, and who, in recent years, using a Spanish name and passport, has been selling Arms to Arab states, preparing them for a "second round" with Israel. Incidentally, the wife of traveler Skorzeny is a niece of traveler Schacht.

Israelis have every reason to keep a careful watch on Schacht as he schemes to link the as yet economically and politically undeveloped Moslem world, from Morocco to Indonesia, to German technical skill. Such harnessing of an area, rich in manpower and resources, would have severe repercussions in the Middle East. Schacht is thought to be the very man who urged Egypt and the other Arab League states to protest in Bonn against the payment of reparations to Israel.

UNIQUE MALBEN SHOW

AN EXHIBITION and sale of occupational therapy work, produced by nearly 4,000 patients and residents in hospitals and old-age homes under the auspices of *Malben*, Joint Distribution Committee program on behalf of aged, ill and handicapped newcomers to Israel, was held in Tel Aviv last month.

The goods shown ranged from intricately-embroidered blouses, produced by old Yemenite residents in *Malben*'s "Village for the Aged" at Ein Shemer, and woven fabrics made by partially-paralyzed patients, to woodwork, leather goods and plastic products.

Malben, which, like other aspects of JDC's overseas programs, receives its funds from the United Jewish Appeal, has already extended medical, institutional and rehabilitation services to more than 35,000 newcomers and cares for a monthly average of 4,000 in old-age homes, hospitals and custodial care centers.

The following is taken from a recent sermon preached by Dr. Levinthal at the Brooklyn Jewish Center

IN the long list of punishments enumerated in the Bible, in the section which is known as the *Tochebab*—the threatened chastisement of a backsliding people—there is one that reads: *i'shovarti es ge'on nzechem*, "I shall break the pride of your strength" (Leviticus 26:19).

The Rabbis were puzzled by these words, and they asked, "What is the pride of our people's strength?" Their answer was quite significant: *elu boleos she'b yebudab*, "These are the great men of Judah" (Gittin 37 a).

Aye, this punishment has come upon us—the pride of our cultural and spiritual strength has been broken! Great and illustrious men who shed glory upon our people have been taken from us. Just a few months ago we lost Professor Louis Ginzberg. Six weeks after his demise death struck again at the pride of our strength and removed from our midst the saintly soul of Professor Alexander Marx.

He was the last of that remarkable group of scholars whom Professor Solomon Schechter chose in the formative years of the reorganization of the Jewish Theological Seminary of America. First to meet death was the martyr, Professor Israel Friedlander, gifted master of the Bible and of Jewish philosophy; then followed Israel Davidson, who so enriched the field of medieval Hebrew poetry. And lastly, parted by only a few weeks—Ginzberg and Marx.

What a brilliant group this was—with Schechter as its crowning head! They were the *arze halevanon*, "the cedars of Lebanon", majestic in their heights of accomplishments, each in his chosen, specialized field. Truly we may say of them: "The giants were on earth in those days!" (Genesis 6:4).

I mentioned on a previous occasion the genius of Schechter in being able to recognize the potential greatness in others. Alexander Marx was only twenty-five years old when Schechter summoned him from Europe to become Professor of Jewish History at the Seminary. He met him in Cambridge and was immediately struck by his whole-hearted consecration to Jewish learning. Marx had just published his doctoral thesis on an important

Jewish historical work, the *Seder Olam*, and Schechter was impressed by the thoroughness of the young scholar's research, the painstaking mastery of every detail discussed in the work. He was fascinated, too, by the gentleness and sweetness of the young man's personality. He recognized at once the influence that this young scholar would have upon the American Jewish student entering the Seminary. And again, Schechter's judgment did not fail him. Marx's friends and admirers in the scholarly world grew from day to day.

Dr. Marx came from a different background than that of all his colleagues in that illustrious group. He alone was not an East-European Jew. He was born, reared and educated in Germany. He served for a year in the Prussian army. His parents mastered the German culture, his mother writing German poetry. His father was a banker in Koenigsberg, a man of great talent, and one of the lay leaders in his community. But both father and mother were steeped in Jewish piety and spirituality, and they had the highest regard for Jewish scholarship. His father engaged a learned East European Rabbi who came every afternoon to the bank, where, for an hour or two, they studied the Talmud.

It was from this Rabbi that young Alexander got an insight into East European Jewish life and also much of his Talmudic learning. His father hoped that Alexander would be a Rabbi, and indeed, he entered the Rabbinar Seminar in Berlin. But while he loved his Jewish studies and made great progress in them, he soon realized that he was temperamentally not suited for the modern Rabbinate, and resolved to devote himself solely to Jewish studies. He came under the influence of some of the greatest scholars of that age, among them Professor David Hoffman, who later became the head of the Hildesheimer Seminary, and took a special liking to the brilliant student. His daughter soon became the wife of young Alexander.

A Tribute to a Beloved Teacher by His Pupil

A PORTRAIT OF A SCHOLAR AND SAINT—ALEXANDER MARX

By DR. ISRAEL H. LEVINTHAL

When Professor Marx came to America to teach at the Seminary, he devoted himself to the subject assigned to him, Jewish history, a subject which he mastered and enriched by his many researches into our past. He tried to give his students not only the bare facts of history, but an appreciation of its beauty, its heroism and the idealistic visions which permeated the procession of the Jew through the ages. He was so conscientious a teacher, that even in his later years, after lecturing on the subject for decades, he would not come to the class without careful and repeated preparation of his lecture. He followed literally the example and admonition of Rabbi Akiba, about whom we are told that when he was asked to read the Torah portion he declined, even though he knew it so well, because he did not have the opportunity to first review it for himself; he quoted the rule, "No scholar should address words of Torah to a group before he reviewed it himself at least two or three times" (*Tanchuma*, Yisro 15). Above all, like a faithful guide, he tried to lead the student into the scientific approach of study, and to instill within him a love for scholarly research.

His crowning life achievement, however, went beyond his duties as teacher and master of Jewish history. Dr. Marx had the good fortune in his student days in Europe to work for several years with and under Moritz Steinschneider, whom Marx, in one of his essays, characterized as "the most learned, most industrious and most exact of Jewish scholars." This great savant not only enriched the entire field of Jewish literature with his prolific studies, but he was one of the world's great collectors of books. It was from Steinschneider that Marx acquired that love for, and intimate knowledge of books which made him the rightful successor of Steinschneider, and won for him such glorious tributes as the one expressed by

the great American bibliophile, Dr. A. S. W. Rosenbach: "He is now recognized as the outstanding authority on the history of Jewish books not only in this country, but in the world. Europe had its Steinschneider, America now has its Marx."

Again Schechter revealed his genius in recognizing potential greatness, for he immediately appointed young Marx as librarian of the Seminary library. It was an unpretentious collection of books that the Seminary possessed at that time, only about five thousand volumes and a mere three manuscripts. Marx immediately set for himself the task of enriching that collection. With his rare knowledge of where important works were to be found, and where valuable manuscripts could be secured, he worked with might and zeal to find the benefactors whom he could interest to help him achieve his goal. His great passion for books was contagious, and he did succeed in impressing that love on many of our people, who helped to make him dream a reality.

Today, primarily through Marx's efforts, the library of the Jewish Theological Seminary has the largest and the richest collection of Jewish books and manuscripts in all the world—160,000 volumes and 9,000 of the rarest manuscripts. As one stands in that library one may say of Marx—as was said of the architect of a great English Cathedral, "Do you seek his monument? Look about you—here it is!" He was not only the builder of this library, but a lover of every book it contained. He knew all about its author, its contents, and when and where it was printed. His very life was bound up with these volumes. It was touching to see how Dr. Marx handled a book, almost as one handled a babe—with tenderness and love. To him a book was life, the living essence of its author.

It has been well said, "'tis good to be great, but 'tis great to be good!" Professor Marx achieved greatness as scholar, as bibliographer, and as researcher in many fields. His real greatness was in his goodness. Rarely is one privileged to meet so sincerely devout, gentle, sweet and humble a personality as was Professor Marx. There were a number of sages throughout our history who won from their generation or from later generations the appellation, *ba-chasid*, "the saint."



An early photograph of Prof. and Mrs. Alexander Marx obtained by the REVIEW through the courtesy of Mrs. Marx.

Professor Marx is worthy of that designation. There was a kindliness of expression that never departed from his countenance. Our sages pay a beautiful tribute to the patriarch Jacob. They say that "wherever Jacob entered, there entered with him *ruach gan eden*, the odor, the perfume of the Garden of Eden" (Genesis Rabbah 65:18). That could truly be said of Professor Marx. His winning smile, his soft and kindly voice, his warm interest in everyone, and his eagerness to be helpful and of service to a student, writer or researcher—to anyone seeking scholarly information—won for him the affection and admiration of all who were privileged to come in contact with him. Though he knew the theories of the most radical of Bible critics, and was well acquainted with the modern sciences, his religious faith and scrupulous observance of all religious duties—even in the minutest details—remained untouched. And despite the recognition that he won from the learned and the great, and the high honors that were conferred upon him, he never lost his humility nor his simplicity of manner. Of him it may truly be said, in the words of our sages: "Happy is the man whose day of death is as the day of his birth—who, just as he was *naki*, clean and pure on the day of

his birth, is as clean and pure on the day of his death" (Deut. Rabbah 7:5).

Despite his seventy-six years, he died in the very midst of his work. He had yet so much to do. He was eagerly planning to work on a detailed catalogue of all the manuscripts which the Seminary library possessed so that researchers could more easily get at their source material. He had many another plan in mind when, alas, death plucked him from our midst. It was on a Sabbath morning, and though sick, he was wrapped in his *Talith*. Just as he pronounced the *Shema*, God's kiss took his soul to the *yeshivah shel ma'alah*, to the Academy on High.

His death on the Sabbath may remind us of a dramatic dialogue between King David and God. David beseeched God to let him know the day of his death. "Lord, make me to know mine end! (Psalm 39:5)," he pleaded. God told him: "Thou wilt die on the Sabbath." But David replied: *omus b'echod b'shabbos*, "I will die on the first day of the week!" And the text tells us that he died, as God told him, on the Sabbath (Shabbat 30, a and b). What is the deeper meaning of this strange tale? God felt that David had accomplished enough in one's lifetime, that he was now deserving of a rest—a Sabbath after a life of toil and rich achievement. David, however, felt that he would die at the very beginning of the week, that he had yet so much to do before his day of rest. God's judgment as always was correct. Alexander Marx died on a Sabbath, as if to symbolize that in God's judgment his life-work was complete, that it was now time for his lasting rest.

When Hillel, the Elder, died, the Rabbis offered this lament: "Alas for this pious one, alas for this humble one—disciple of Ezra!" The same tribute they paid to Samuel *Ha-katan*, adding "Disciple of Hillel (*Sotah* 48b)." Thinking of the beloved Alexander Marx, we may pay him both tributes: "Alas for this pious one, alas for this humble one—disciple of both Ezra and Hillel!" Like Ezra, the Scribe, he helped to lift the Book to its rightful glory. And like Hillel, he too was a lover of peace, who loved all human beings and sought to bring man nearer to Torah—and through Torah to God.

His life will ever be an inspiration to all who admire real greatness and to all who love true goodness.

SINCE the creation of the State of Israel, that little land has been the focal point of technical assistance and applied expert advice, perhaps to an extent surpassing that of any similar area of land in the world. The need to extend agriculture, to build industry, to promote better living, has motivated the Israel Government to call upon the services of the world's outstanding talents.

Through the medium of the Technical Assistance Board of the United Nations and the Technical Cooperation Administration of the U. S. State Department, among other agencies, scores of such experts have spent time in Israel, varying from a few weeks to several years each. Occasionally there have been complaints that the advice of the experts has not always been fully followed, or even that their reports have been pigeon-holed and ignored. While there undoubtedly have been such instances, no one in Israel today can deny that a considerable part of the credit for the amazing progress made by the land in the six years since its establishment must be ascribed to these visiting advisers, who have given the young state the benefit of their skills and experience.

But the communication of expert advice has not been exclusively a one-way matter. A few of the visitors frankly told their new colleagues in Haifa or Jerusalem that there was little to be taught: the domestic engineers or technicians had themselves mastered the intricacies of their problems, often by the hard and cruel process of trial and error. Still, it was comforting to receive confirmation of their work from the distinguished visitors.

In a few other instances, it is reported, the imported experts, after surveying the scene, declared that rather than render advice, they would prefer to take notebook in hand and record some of the achievements of the Israelis, from which they themselves could learn. There were certain areas in which the Israelis, hungry for further improvement and more advice, were bluntly told: "There's nothing we can teach you. To the contrary, your experts should be sent out to teach your modern scientific methods to less advanced parts of the world." And thus there began a modest but growing program of Israel's newest export: experts.

Israel is Now Able to Send Experts to Assist Other Nations

THE BREAD ON THE WATERS RETURNS

By CARL ALPERT

As far back as the spring of 1951 Israel diplomatic representatives in Washington declared that their country was prepared to provide assistance to other lands in specified fields of agricultural or economic development. Drainage of swamps, soil conservation, utilization of salt-laden earth, were cited as instances.

The number of Israelis who have thus gone abroad at the invitation of foreign bodies is not large, but even the small number is significant, considering the present stage of Israel's own development. The promise for the future is even more significant, when Israel masters its own major economic problems.

One of the first of the Israelis to serve in this capacity was Mr. Shimon Tal, who was responsible in large measure for promoting the fisheries industry in his own country. At the request of the United Nations Technical Assistance Program, Mr. Tal was sent to Haiti in November, 1952, and a one-year program was laid out for him. As yet there have

been no public reports on his work.

At about the same time, Mr. Shmuel Duvdevani, one of the world's leading authorities on dew, attracted the attention of other scientists working in this field, and he was invited to go to the California Institute of Technology to assist the staff there in research in this little known branch of science.

Mr. Duvdevani had begun his studies of dew in 1936, and he propounded theories with respect to the value of dew in certain sections of the world as vital additions to the moisture supply for plant life. The riddle of why green vegetation remained alive in desert areas, such as Israel's Negev, even during dry spells of seven months or more, is solved by the prevalence of dew, he said, and he produced certain tests, now formally known as the Duvdevani Method, for measuring the amount of dew, and hence



Dr. Nathan Robinson, Director of the Solar Radiation Laboratory at the Technion, Israel's Institute of Technology, checks apparatus measuring ultra-violet radiation of the sun. Reports of the laboratory will now be made available to the public through the Israel Meteorological Service, and will be useful to physicians and others interested in ultra-violet radiation.

of ascertaining the moisture available for plants.*

The prevalence of large salt deposits in Israel is perhaps responsible for the advanced research which has been undertaken in that country in this subject. When Ceylon, located in the Indian Ocean, sought expert advice on salt, that island turned to Israel and a team of four Israelis was sent there, again through the U.N. Technical Assistance Program. As of this writing, Dr. A. Tishby and Mr. J. Saidoff have been in Ceylon for a year, and are scheduled to remain for another twelve months. They have been joined by Mr. A. Tasher.

The Israelis were under the direction of Mr. A. De Leeuw, head of Water Planning for Israel, Ltd., and while he was reluctant to spare the engineers because of Israel's own needs, he recognized that his country owed it to the world to render help where help was requested.

As matters stand now, Ceylon, with an annual salt output of about 50,000 tons, will this year double the figure, and shortly reach a total of one million tons a year. The Israeli engineers had a dozen years of experience at the Dead Sea chemical works, and they are now showing the Ceylon Development Board how to obtain by-products such as potash and sodium sulphate. And the opportunity was also seized by the domestic government to extract valuable advice from the Israelis on drainage problems.

Foreign experts had been going to Ceylon for years to advise in various matters, but the *Ceylon Daily News*, commenting on the results of the Israelis' work, declared that "For the first time . . . the labors of industrial experts brought into Ceylon have borne substantial fruit."

Not all the contributions by Israelis have required long-term trips abroad. In planning its South Asian Symposium on building problems, the United Nations Education, Scientific and Cultural Or-

ganization (UNESCO) called on the Technion's Dr. H. Neumann, Professor of Civil Engineering at the famous Haifa institute, to come to Delhi, India, to lecture on special tests he has conducted with buildings of tropical design.

Similarly, in planning a round-up on the latest research in Solar Radiation, UNESCO asked the Technion's Dr. Nathan Robinson to prepare the master world bibliography on Solar Energy machines.

In the field of medicine there are at least two Israel experts in the service of

perits to be invited abroad. Herzl G. Weizmann, nephew of Israel's first president, and himself one of the heads of the joint planning staff for agriculture and colonization in Israel, has been granted a one year leave of absence by his government to join the staff of the Intergovernmental Committee for European Migration (ICEM) for whom he will help set up land settlement programs in several South American countries.

This list is by no means exhaustive. Many other Israelis have been summoned by educational institutions and private



EXPORTED EXPERTS

Dr. A. Tishby, I. A. De Leeuw, A. Tasher and J. Saidoff

the World Health Organization of the U.N., according to Dr. Sune Carlson, able and personable head of the U.N. Technical Assistance mission in Israel.

Dr. Abraham Komarov, of the Veterinary Department of the Israel Ministry of Health, is now working in Malaya on the problem of rabies, under a one year assignment from WHO. Dr. Yaakov Yoffe, worked on malaria problems in Cambodia, French Indo-China, also for WHO, and recently returned to Israel.

Press reports carried the announcement that a relative of the late Dr. Chaim Weizmann is one of the latest Israeli ex-

perts in other countries to render service in their specialties.

The full record should also list the many foreign missions which have come to Israel to study and to observe, then to take back the lessons gained at first hand. Within the past year there have been several such visiting delegations from India, and several from Burma. The Director of the Land Nationalization Program in Burma, for example, with whom we spent many hours, told us that the collective settlement program developed in Israel carried within it the solution of major agricultural problems

* By way of a personal aside, it might be added that on Mount Carmel, where the writer resides, despite an annual dry season with not a drop of rain from approximately April through October, many trees and plants seem to flourish. The answer is in the heavy dew. Motorists find the windshields and windows of their cars thickly coated with it each morning. And if the local resident gets up before the sun begins its daily work, he will hear the steady drop-drop-drop of the water as it trickles down the rain spout of his house. Shortly thereafter, the sun dries up what the thirsty plants have not yet drunk.

in his own country, and he launched into a detailed discourse on the operation of the *kibbutz* and the *moshav*, as adaptable to Burma economy.

The above examples are perhaps but the first indications of a new role which Israel is destined to play in world affairs. A recent visitor to Israel, the noted Washington engineer, Alex Taub, told newsmen in a press conference at the Technion not long ago, that in its anxiety to build up its export program Israel should not try to compete with heavy industry

AMERICANS AND THE LOST CHINESE JEWS

By LEO SHPALL

THE opening of the nineteenth century marked a new era in world history through the renewal of communication with the Far East. China, which, for centuries was isolated from the civilized world, came into contact with other countries. Christian missionaries went there and soon reports were heard regarding the existence of a Jewish colony in China. Various accounts were published and all of them emphasized the fact that this colony was in a state of decay.

The Jews of America and England became very much concerned over the fate of these Jews. In England, N. M. Adler, Chief Rabbi of the British Empire, dispatched a letter to the members of the Sassoon Company in China asking for information concerning the condition of the Chinese Jews and indicating possible efforts to help them. In reply the company sent the following statement:

"Sir, we beg to acknowledge the receipt of your much respected letter, requesting us to furnish you with such information regarding the Jews in China, and whether it would be practicable and feasible to send out zealous and able ministers for the purpose of teaching them the principles of their ancestors.

"In reply we beg to state that we are hardly qualified to satisfy your reverence on that point, regarding which ourselves, if not all of our neighbors, are quite in the dark. . . . As to our opinion on the probable result of able ministers being sent out for the purpose of recalling and receiving into the bosom of Judaism all such scattered brethren, we beg to state that little or nothing could be done unless such ministers are masters of the Chinese language, and have means to get into the interior of the country, where they may, by constant and habitual intercourse with the natives, meet with some of them, but this is, we think, also impracticable at the present time."

As reports about the obscure Jewish colony increased, Rabbi Adler decided that something concrete should be done. He communicated with Zachariah

Frankel, subsequently President of the Breslau Seminary, and Rabbi Isaac Leeser in this country, and both promised their cooperation. The *Occident*, edited by Rabbi Isaac Leeser, took up the matter. In a series of stirring appeals Rabbi Leeser urged the Jews of the United States to come to the assistance of their Chinese brethren, and he expressed his conviction that "the Jewish mind in America will not be so entirely selfish as to close itself against the appeals of religion and humanity."

Inspired by Rabbi Leeser's appeal, Rabbi Adler wrote that he considers it the sacred duty of all Jews to rescue the Jews in China "from the mental darkness into which they have unfortunately fallen, and which has almost entirely alienated them from the religion of their ancestors."

Dr. Adler then communicated with a Jewish businessman in Hong Kong who had connections with Shanghai and asked him whether a rabbi would meet with success on a mission to China. The reply was that a rabbi would not succeed, but would rather expose himself to danger because of existing unrest in the country. He felt that an association should be formed which would raise funds for the colony. Dr. Adler communicated with

(Continued on page 27)



Dr. H. Neumann, Professor of Civil Engineering and Head of the Buildings Materials Laboratory at Technion.

countries like the United States or Great Britain. Neither must exports always be in terms of materials or commodities, he said. Skill, know-how, technical experience, were also vital to the opening up of under-developed lands, and it might well be that Israel would some day reach the point where its export of trained manpower might become a major factor in world economy.

The laboratories, work-shops and classrooms at the Technion, the Hebrew University and the Weizmann Institute, as well as the farms and factories of the nation, are even today training and preparing the scientists, technologists and other experts who will contribute of their knowledge to other peoples as well. Can it not be said that this is a modern application of the prophecy that Law and Learning will go forth from Zion?



A father and son of the more prosperous members of the ancient colony of Chinese Jews.

NEWS OF THE CENTER

Rabbi Mordecai Lewittes To Preach At Late Friday Services

This Friday, February 26th, at our Late Friday Night Lecture Services, which begin at 8:30 o'clock, Rabbi Mordecai H. Lewittes, Associate Rabbi in charge of our Hebrew and Religious Schools, will preach the sermon on the subject "The Story of a Pioneer." Rabbi Lewittes will deal with the life history of the late Moshe Smolansky, who is a pioneer in the land of Israel, both in agriculture and in modern Hebrew literature. We are certain that this subject will be most interesting and we hope that many of our members, their families and friends will attend this service.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

Rabbi Aryeh Lev, Director of the Commission of Jewish Chaplaincy of the National Jewish Welfare Board, will be the guest speaker on our pulpit at the Late Services on Friday, March 5th.

MR. AND MRS. CLUB

At the last meeting of the Mr. and Mrs. Club, held on Wednesday evening, Feb. 24th, the Speaker for the evening was the Center's own Dr. Samuel T. Markoff who addressed the group on the topic of "Hidden Treasure and Danger in your Medicine Chest." This discussion consisted of a review of common popular misconceptions regarding many well known patent home medicines and of the dangers attendant upon consistent misuse. Dr. Markoff also discussed many of the Old Wives' Tales which have been applied scientifically more recently, are now well known miracle cures and standard remedies. Refreshments were served and so ended a most fascinating meeting.

Mr. and Mrs. Club will again hold an Annual Affair. It will be held on Saturday evening, May 22nd, so reserve the date and remember that each year we try to make our affair bigger and better. We hope that this year will outdo the

Seminary Dinner Honoring David Spiegel

MR. DAVID SPIEGEL, a Trustee of the Center, was the guest of honor at the annual dinner in behalf of the Jewish Theological Seminary held at the Center on Wednesday evening, on January 20. A large number of Center members and friends of the Seminary gathered to pay tribute to Mr. Spiegel and to give him honor for the many years of devoted and faithful service in the Jewish community. Special commendation was given the guest of honor by Dr. Israel H. Levinthal who described his enviable record of service to the Center, the Community and to the Jewish people. A framed scroll attesting to Mr. Spiegel's efforts in behalf of the Jewish Theological Seminary and a token of appreciation from the Board of Trustees were presented to him by Dr. Moses Spatt, President of the Center.

Professor Sholom Spiegel, Prof. of Medieval Hebrew Literature at the Seminary was the guest speaker. Dr. Spatt extended greetings on behalf of the Center, Mr. Harry Blickstein, Center Trustee and Secretary, was the toastmaster of the evening and Mr. Frank Schaeffer, Center Vice-President, was the dinner chairman. Dr. Benjamin Kreitman pronounced the invocation and Rabbi Lewittes recited the closing prayer. Cantor Sauler led in the singing of the benediction and a program of songs was presented.

The Seminary campaign of the Center was headed this year by Mr. Frank Schaeffer who was assisted by the following co-chairmen: Saul S. Abelov, Harry Blickstein, Julius Kushner, and Morris K. Siegel.

others. Watch this *Review* and the *Bulletin* for further notice regarding specific plans and for arrangements to purchase tickets.

The following have applied for membership in the Brooklyn Jewish Center:

BEISHER, JOSEPH; Single; Res.: 2201 East 17th St.; Bus.: Manager, Meat Dept., H. C. Bohack Co.
BERNER, MISS ANNE H.; Res.: 1164 St. Marks Ave.
BERNSTEIN, MISS SHEILA G.; Res.: 957 Greene Ave.
GLASSER, MISS FLORENCE; Res.: 1429 Carroll St.
IROM, MISS SYLVIA; Res.: 257 Remsen Ave.
KASDIN, PAUL; Single; Res.: 99 Dumont Ave.; Bus.: Teacher, P. S. 28; *Proposed* by Paul Kotik.
NERENBERG, NAT G.; Married; Res.: 1281 Union St.; Bus.: Aluminum Products, 5315 Avenue N.
REZAK, NATHAN; Married; Res.: 426 Brooklyn Ave.; Bus.: Contracting, 645 DeKalb Ave.; *Proposed* by Irving Mutnick, Theodore Bilick.
RUBIN, MISS SONDRRA; Res.: 912 East 48th St.

SCHEFEN, MILTON; Single; Res.: 918 East 14th St.; Bus.: Real Estate, 26 Court St.

SCHENKMAN, IRA; Married; Res.: 446 Kingston Ave.; Bus.: Teacher, *Proposed* by Israel Kaplan.

SCHNEIDER, DANIEL; Single; Res.: 289 Empire Blvd.; Bus.: Accountant, 95 Madison Ave.; *Proposed* by Lawrence and Gerald Krevan.

SELDIN, MISS HARRIET; Res.: 2056 Cropsey Ave.; *Proposed* by Sheila Simon.

SINGER, MISS LILLIAN; Res.: 629 Ocean Parkway; *Proposed* by Sheila Simon.

VERBY, SEYMOUR; Single; Res.: 355 Lefferts Ave.; Bus.: Hegeman Farms Employee, 1660 Court St.

YOUNG, THEODORE; Single; Res.: 1183 St. Johns Place; Bus.: Butcher, 279 Albany Ave.; *Proposed* by Arnold Young.

The following has applied for reinstatement:

BLANK, SAMUEL J.; Married; Res.: 295 Ocean Pkwy.; Bus.: Real Estate, 16 Court St.; *Proposed* by Leo Kaufmann, Goldsmith Family.

FRANK SCHAEFFER,
Chairman, Membership Committee.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The month of February heralds many celebrations of a patriotic nature; but there is a deeply significant event that is observed during this month, the spirit of which we fervently hope will prevail during the entire year—and that is the spirit of BROTHERHOOD. We believe that God, in His infinite wisdom, places a responsibility on citizens of all faiths to share the message of the universal brotherhood of man under the Fatherhood of God.

At this writing, the "Big Four" powers of the world are meeting in an attempt to create unity and peace among nations. Let us hope that as a result of their deliberations some order will emerge out of the chaotic conditions in which we now live; that a civilization will evolve wherein each society will refrain from aggression against the dignity and rights of every other society. It will take teamwork among all the nations to create this spirit of Brotherhood. Let us then, by practice and by precept, show the world that we Jews, a minority group ourselves, can maintain and even augment the doctrine of the BROTHERHOOD OF MAN.

BEATRICE SCHAEFFER, *President.*

General Meeting, January 25

Broadway came to Brooklyn at 1:30 on the afternoon of January 25th, somewhat earlier than is the custom for the divertisement of our meetings to appear. Since our "ingenue" had another engagement, her performance followed immediately after the social and refreshment hour, the singing of the anthems, the opening prayer read by Clara Meltzer, and Secretary Shirley Gluckstein's reading of the minutes. A delightful one-woman show, Mrs. Ruth Mondschein, proceeded to dance, sing and charm her way through a bubbling abbreviated rendition of the hilarious hit musical comedy, "Wonderful Town." Not a stranger on our stage, she has en-

tained our Sisterhood previously with sparkling interpretations of "The King and I" and "Wish You Were Here", sharing with us each time her unique vivacity and inimitable personal dramatic ability. Accompanied at the piano by Sy Robbins, and attired in a vivid red dress with shoes to match, she projected her vibrant little self, five feet two, for an all-too-brief half hour or so, depicting in dialogue, songs and dances of the saga of two Mid-western girls who came to New York City, the "Wonderful Town," to find success in the theatre and the press.

This was a prelude to an active business meeting. Reports by chairmen on current projects—The Federation of Jewish Philanthropies gala closing celebration at the Astor, our forthcoming Torah Luncheon, the "Chai" Brunch, the UJA campaign, the Red Cross, our Membership Tea, our advance dates, our "Sholem Aleichem" Theatre Party, Cheer Fund contributions, Kiddush sponsorships, and our Sisterhood Friday Night Service, and the drawing of the raffle for a week-end at Lesser Lodge won by Mrs. Louis Albert, concluded another stimulating and entertaining Sisterhood meeting.

Cheer Fund Contributions

In honor of a new grandson—Mr. and Mrs. Harry Blickstein; in appreciation of "Jewish Home Beautiful"—Mr. and Mrs. Sam Blecher; in honor of their 40th wedding anniversary—Mr. and Mrs. Harry Halper; in honor of her daughter's marriage—Mrs. Ethel Umans; in honor of her granddaughter's birthday—Mrs. Max Zankel; in gratitude for winning Lesser Lodge raffle—Mrs. Louis Albert; in memory of Sarah Kushner's brother—Mrs. Mollie Meyer.

Kiddush To Junior Congregation

In celebration of their wedding anniversary, Mr. and Mrs. Meyer Hausner will sponsor a Kiddush on March 20 for our Junior Congregations. Celebrate your *simchas* with our children on Shabbat. Call Fanny Buchman, PR 4-3334.

Joseph Goldberg Memorial Forest

Sisterhood has purchased a certificate of twenty-five trees to be planted in memory of our late beloved Administrative Director, Joseph Goldberg. It is our hope that Sisterhood women will follow this example and mark his first Yahrzeit, this month, with the planting of many trees in this forest. Call Sarah Klinghoffer, SI 6-8252. Our Sisterhood will also honor his memory this year with the establishment of a Joseph Goldberg Scholarship for our Hebrew School.

Thank You, Dorothy Gottlieb

With the campaign over,—the phone calls, the fine luncheon, the gala talent-filled rally—and most of the monies pledged collected and in use already for beneficiaries of the Federation of Jewish Philanthropies, we herewith express our appreciation to Dorothy Gottlieb and her Special Gifts Chairman, Cele Benjamin, for their indefatigable efforts in raising a substantial contribution from women of our Sisterhood.

UJA Starts 1954 Campaign

With an impassioned appeal at our last meeting, Chairman "Hershey" Kaplan urged Sisterhood members to "have a heart" and help the hearts of Israel to find hope and comfort in the fact that they can look to American Jewish women for financial aid. Make this an outstanding drive. Her co-chairmen are Mesdames Irving Halperin, Sadye Kurtzman, Harold Brown and Lawrence Meyer. Reserve Monday, March 1, for UJA Brunch for donors of \$25 and over. Place to be designated.

Youth Oneg Shabbat

On Saturday, January 16, Sisterhood, together with the Hebrew School P.T.A. and the Hebrew Education Committee, arranged a delightful luncheon and Oneg Shabbat for the Youth Congregation of our Center. About 100 children enjoyed the event.

Torah Luncheon, March 10

This year's Torah Scholarship Luncheon to be held on Wednesday, March 10, at our Center, promises to be most outstanding. Mrs. Rose Grayzel Meislin, chairman, and her co-chairmen, Helen Flamm and Bea Serman, have spared no effort in arranging a fine program and a delightful repast for the sum of \$6.11 per guest, all gratuities included. Make your reservations early,—your presence is evidence of your interest in Torah

and the furtherance of Jewish Education. Our "Chai" Club Chairman, Mollie Markowe, continues to add to her growing list of numbers, who, for the contribution of \$18 are invited to a Brunch at the Waldorf-Astoria on Wednesday, March 31, and are further privileged to be our guest at our Torah Luncheon,—and to bring a guest of their own, not a Sisterhood woman. It's your party,—do come.

Friday Night Service

The women of our Sisterhood will conduct the Late Friday Night Services on March 26, when a timely symposium will be presented on "The Jewish Woman's Contribution to American Life—A Tercentennial Evaluation". Panelists: Mesdames Hannah Jaffe, Sarah Klinghoffer, and Laura Lewittes, with Beatrice Schaeffer as Moderator.

Women In the News

Mrs. Hilda Chinitz will assume the duties of Recording Secretary for our Executive Board meetings, replacing Mrs. Dubbie Jackson, who was unable to continue.

Nominating Committee Functioning

Recommendations for our Executive Board may be made to Nominating Chairman Lil Levy and her committee.

Calendar of Events

Monday, March 1—UJA Brunch for donors of \$25 and over, place to be selected.

Wednesday, March 3—Membership Tea welcoming new members, at the home of Estelle Nelson, 1315 President St. Chairman, Mary Kahn.

Monday, March 8—Sisterhood Executive Board Meeting—1 p.m.

Wednesday, March 10—Torah Fund Luncheon.

Friday, March 26—Friday evening, Symposium.

Monday, March 29—General Sisterhood Meeting, 12:45 p.m.—Special Passover Program.

Wednesday, March 31—Chai Club Brunch, Waldorf-Astoria Hotel.

MR. AND MRS. CLUB

ANNUAL AFFAIR

Saturday Evening, May 22nd

Watch for further details.

Reserve the date.

THE YOUNGER MEMBERSHIP

WE PRIDE ourselves in the reputation the Young Folks League has acquired over the years in raising funds for the annual campaigns on behalf of the United Jewish Appeal. We recognize that as members of the Jewish community we have a duty and responsibility to contribute to and aid in the support of this worthy cause. This year our Charities Committee has been doing a yeoman job in obtaining pledges. We have already held two cocktail parties which were well attended and the results achieved were most gratifying. The climax of this year's campaign will be at a rip-roaring extravaganza about the old Wild West in all its glory on the evening of March 23. Our members will be given the opportunity to make their individual pledges and contributions to U.J.A. Music, entertainment and refreshments will be provided. Any member who is unable to attend is urged to pledge or contribute to the 1954 campaign at his earliest convenience.

This year the Annual Convention of the Young Peoples League of the United Synagogue of America will be held at the Ambassador Hotel in Atlantic City, N. J., starting Thursday, April 1 and running through Sunday, April 4, inclusive. A wonderful program has been planned, including workshops, clinics and plenary sessions in keeping with the theme of this year's convention, "Proclaim liberty throughout the land and to all the inhabitants thereof." We feel that every member of our group will be vitally concerned with the decisions and resolutions that come forth from this convention. We expect to send our full quota of delegates. However, there will also be reservations available for a number of observers. Those of our members who would like to participate in this convention are invited to contact any officer or member of the Executive Board for further information.

Interest Groups

Oneg Shabbat—follows the late Friday evening service every week. Rosalind Zambrowsky and David Yawitz, Chairmen.

Bowling—meets every Sunday, 2 p.m., at Kings Recreation Center, New York and Clarkson Aves., Brooklyn, Leonard Krawitz, Chairman.

Akiba Study—meets Thursday, March 4 and 18 at 8:30 p.m. sharp. Max Wertheim, Chairman.

Music—meets Thursday, March 4 and 18 at 9:30 p.m. immediately following Akiba Study Group, Arnold Magaliff, Chairman.

Bridge and Scramble—meets Thursday, March 11 and 25 at 8:30 p.m. Lila Picken, Chairman.

Coming Events

Tuesday, March 2—Second in the series, "Great Names in Jewish History." Rabbi William Berkowitz, Assistant Rabbi of Temple Bnei Jeshurun, will speak on "Theodore Herzl."

Tuesday, March 9—Experiments in Hypnotism and other mental feats.

Tuesday, March 16—Third in the Series "Great Names in Jewish History." Rabbi Milton Arm of Glen Cove, Long Island, will speak on "Rashi."

Tuesday, March 23—U.J.A. Wild West Show. (See notice above.)

Tuesday, March 30—To be announced.

Refreshments and dancing will follow each Tuesday evening activity.

HAROLD KALB, *President*.

Sabbath Services

Friday evening Service at 5:35 p.m.

Kindling of Candles at 5:28 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Vayakhel" Exodus 35.1-38.20.

Haphtorah Reading: Prophets — I Kings 7.40-50.

Rabbi Kreitman will speak on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud will begin at 4:50 p.m.

Mr. Louis Rivkin will speak in Yiddish at 5:05 p.m.

Mincha services at 5:35 p.m.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 5:35 p.m.

Special Maariv Services: 7:30 p.m., except Fri., Sat., and Sun.

OFFICERS, MEMBERS OF THE BOARD OF TRUSTEES AND GOVERNING BOARD OF THE BROOKLYN JEWISH CENTER FOR 1954

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MAURICE BERNHARDT	1st Vice-President
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SUSTAINING MEMBERSHIP FOR 1953

The following is a list of the 1953 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Mrs. Hyman	Farber, Dr. David	Holtzmann, Jacob L.	Leventhal, Julius	Rottenberg, Samuel
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Ballas, Max	Friedberg, Nathaniel	Hyman, Leon	Levy, Abraham	Salwen, Nathan
Belfer, Rubin	Frieman, Reuben	Isaacs, Edward	Lipson, Sidney J.	Schaeffer, Frank
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Bernhardt, Mrs. L. W.	Gold, Sidney A.	Kamenetzky, Samuel	Markowe, Benj.	Schrier, Heyman
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Buck, Bernard L.	Goodstein, William	Kershner, Dr. David	Nelson, Dr. Louis S.	Spiegel, David
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Cohen, Emanuel	Gottlieb, Aaron	Klinghoffer, Morton	Perlin, Jacob	Stark, Joseph
Cohen, Mrs. Julius	Gottlieb, Irv. J.	Koven, Max N.	Pomerantz, Samuel L.	Sterman, Jack
Cooper, Harry	Greenberg, Emanuel	Kramer, Israel	Rachmil, Hyman	Stone, Benj.
Daum, Louis	Gross, Henry H.	Kronish, Fred	Ratner, Abr. E.	Weinstein, Mrs. A. A.
Dilbert, Mrs. Chas.	Halperin, Louis	Kushner, Julius	Reiner, Milton	Weinstock, Mrs. L.
Doner, Jacob S.	Hecht, Morris	Lazarowitz, Jos.	Rivkin, Louis	Wender, Mrs. M. D.
Elowsky, Samuel M.	Heimowitz, Jos.	Lederer, Arnold W.	Rosen, Morris W.	Zirn, Samuel
Fine, Chas.	Herzfeld, Max	Leventhal, Harry	Rosenman, Mrs. Lena	

ANNUAL REPORT OF THE PRESIDENT

Delivered at the Annual Meeting Held on January 28, 1954

By MOSES SPATT, President

I AM happy to extend to you all a cordial welcome to this, the 35th annual meeting of our Brooklyn Jewish Center. It is an honor and a privilege for me, at the conclusion of my first year as your President, to present to you my First Annual Report. 1953 was, at one and the same time, a successful, yet a trying year; successful as to the scope of our day to day activities, which I am glad to report, did increase in no small measure; a trying year, however, from the point of view of Center finances. On the whole, this past year has been a most active one, and we all have reason to be proud of our accomplishments. It is well, therefore, that we should pause to evaluate these accomplishments, to review our general situation and to discuss our problems and how they may be solved. I shall try to be as brief as possible, and I trust you will give your undivided attention to these important matters.

BALANCING OF THE BUDGET

As I have already pointed out, one of the gravest problems that faced this administration during the past year was that of balancing the budget of the Center. For a number of years, our income exceeded the cost of maintenance, and during that period we accumulated a surplus. But since 1949, with increasing costs and declining income, we incurred annual deficits in the operation of the Center. The deficits, though on a steadily increasing scale, were not sufficient to substantially deplete our surplus, but we have been obliged to expend a substantial part of that surplus for air-conditioning of the building and for replacing the sash for our stained glass windows.

I am happy to be able to report that as a result of this year's emergency Kol Nidre Appeal, and the sponsoring of an Opera Benefit Performance, to which you so generously responded, we were able to avoid the anticipated deficit, which was estimated to be \$40,000.00 when the proposed budget for the year 1953 was

originally submitted. This accomplishment was greatly due to the efforts of Mr. Max Herzfeld, Chairman of a Special Committee appointed to study the functioning of the Center. This Committee was divided into three subcommittees, as follows: one which studied Membership Integration, with Nathan D. Shapiro as Chairman; one which studied ways and means to increase income and decrease expenses, with David Spiegel as Chairman; and one which studied plans for an intensified Yom Kippur Appeal, with Judge Emanuel Greenberg as Chairman.

The income from the Kol Nidre Appeal was \$18,252.18 in pledges, of which \$17,352.68 has already been received. After careful consideration of the Center's financial position, the Board of Trustees decided to sponsor a benefit performance of the Opera "La Boheme" at the Metropolitan Opera House on Saturday evening, November 21, 1953. Mr. David Spiegel, member of the Board of Trustees, was appointed Committee Chairman, with Mr. Frank Schaeffer, the Center's Vice-President, Mr. Saul S. Abelow, a Governor of the Center, and Mrs. Frank Schaeffer, President of the Sisterhood, as Co-chairmen. A net income of about \$10,500.00 was the result of the benefit, of which \$800.00 was in donations.

At a general meeting of the membership held on October 29, 1953, a recommendation by our Board of Trustees and Governing Board to increase membership dues was submitted and accepted. It is hoped that the new dues, which are \$65.00 for family membership, \$45.00 for male members and widows and widowers without minor children, and \$30.00 for unmarried female members, will help enable us to balance the budget without the need to call upon our membership for additional contributions.

MEMBERSHIP

Our membership as of December 21, 1953, numbered 1287 married members and 668 single members. This represents

an increase of more than 100 members over the previous year. It is interesting to note that the number of resignations was exceeded by the number of new enrollments.

I also want to report that during the ensuing year serious efforts will be considered by our membership committee, under the able chairmanship of Mr. Frank Schaeffer, to enroll more new members. It is understood, of course, that membership enrollment is a problem which must not be limited to the Membership Committee alone. All our members ought to make every effort to enroll as many of their friends as possible.

CENTER ACTIVITIES

I am very happy to report that the activities of our Center during the last year were so manifold that I must limit myself to a short review of the highlights. The Religious activities have been conducted on the same high level to which we have been accustomed since the inception of the Center. It can fill us all with pride to know that our Sabbath and Holiday Services as well as our Late Friday Night Lecture Services drew large attendances. This makes us a source of envy of many other Congregations. The Sermons delivered by our distinguished Rabbis, Dr. Levinthal and Dr. Kreitman, and occasionally Rabbi Lewittes; the conducting of the services by our Cantor, Rev. Sauler, the choir under the direction of Sholom Secunda—all greatly enhance the beauty of our Services. The Committee in charge of Ritual and Religious Services, headed by Mr. Jack Sterman, works untiringly throughout the year, maintaining an atmosphere of dignity and reverence in keeping with the tradition of the Center.

The Educational Activities of our Center can be divided into seven categories, namely the Religious School, the Center Academy, the Institute of Jewish Studies for Adults, the Lecture Forum, the Library, the Center publications and the Youth Clubs. Our Hebrew School, which includes the daily as well as the

Sunday School, has reached a record enrollment of 388 afternoon Hebrew School pupils, 174 children in the Religious Sunday School, and 72 students in the High School Department, making a total enrollment of 634.

The Center Academy, a progressive day school recognized by the Board of Regents of the State of New York, reached a total enrollment of 125.

Thus, we have 759 children receiving their Jewish education at the Center. Mr. Julius Kushner, Chairman of the Hebrew Education Committee, and Mr. Albert H. Braun, Chairman of the Center Academy's Board of Trustees and their respective committees give unstintingly of their time and effort. Mention should also be made here of the excellent services rendered by the Parent Teachers Association of our two schools.

The Center Lecture Forum sponsored a number of fine lectures for the membership and the community at large, featuring outstanding speakers and round-table discussion. Changing conditions, however, may call for revision of the schedule. These changes are being considered by the Forum Committee under the able Chairmanship of Mr. Harry Blickstein.

Our Library is constantly growing in the number of books in Hebrew, English and Yiddish, and now exceeds 10,000 volumes. The Library performs an important service to our schools, to our members and the community. On the occasion of Jewish Book Month, the Library and Forum Committees sponsored a Jewish Book Month Lecture delivered by Prof. Salo Baron.

Our Center publications, the monthly *Brooklyn Jewish Center Review*, the weekly *Bulletin*, and the *Center Diary*, are performing a great service to our membership. The *Center Review*, which is the only magazine of its kind published by a Synagogue Center, enjoys national reputation because of its interesting and stimulating articles, which are of the highest standards. The mailing list of our *Review* includes not only our membership, but also prominent leaders in the Jewish communities here and abroad. The Chairman of the *Review* Editorial Board is Mr. Louis J. Gribetz, and the Editor is Mr. Joseph Kaye.

I have advisedly included our Youth

Activities under the heading of Educational Activities of the Center because I feel that the program given to the boys and girls in our Clubs is of great educational value and affords an excellent training in Jewish living. We have this year engaged Mr. Hyman Brickman as a supervisor of Youth Activities. He has prepared, in co-operation with Dr. Kreitman and with the Youth Activities Committee, under the able leadership of Mr. Irvin I. Rubin, a most attractive program of activities. These have already attracted more youngsters than the Center can accommodate in its present facilities. We were forced, therefore, to turn away many applicants.

The Youth Department now has 12 Clubs with a total membership of 484. All Clubs are led by qualified and experienced leaders.

The Center Social Activities were highlighted, as in the past by the monthly membership socials, which drew large attendances. The most outstanding social affair of the year was a Testimonial Dinner tendered to my predecessor, Judge Emanuel Greenberg, in recognition of ten years of devoted and dedicated leadership as President of the Brooklyn Jewish Center.

AUXILIARY GROUPS

The Sisterhood, under the outstanding leadership of Mrs. Frank Schaeffer, conducted an extensive and notable program during the last year. The program always attracts record attendances. The Sisterhood work is not limited to the Center; its members perform valuable services for local and national institutions. Many new members have been attracted to Center membership through Sisterhood activities, and through them have become acquainted with the aims and purposes of our Center.

The Young Folks League, under the able guidance of its President, Mr. Harold Kalb, had a most successful season. Other Young Folks League highlights include the Oneg Shabbat following the Late Friday Night Services, and the maintenance of a "YFL ROW" at Synagogue Services. Our Young Folks League proves an excellent training ground for future community leadership.

The Mr. and Mrs. Club, headed by Mr. Arthur Safier, consists of young married

members. Their educational and social activities prove most stimulating, they attract large numbers and bring new members into the Center.

COMMUNITY AFFAIRS

The Brooklyn Jewish Center has gained wide repute for its leadership in the support of many local and national causes. We have always encouraged our members to actively participate in the various campaigns and fund-raising efforts conducted throughout the year.

The United Jewish Appeal has received this past year \$776,200.00 from 1411 Center contributors. This appeal was climaxed by a dinner.

The campaign on behalf of the Federation of Jewish Philanthropies has not as yet been concluded. As of this date, \$300,000.00 was contributed by 400 members. A good part of this money was raised at a dinner given in honor of Messrs. Julius and Harry Leventhal, in recognition of their exemplary leadership in behalf of the Center and many other Jewish causes.

This year's campaign on behalf of Israel Bonds was highlighted by a 75th Birthday Reception in honor of Mr. Isidor Fine, one of the founders and a past president of the Center. Well over \$75,000.00 of Israel Bonds were purchased and credited to this event.

The annual dinner for the Jewish Theological Seminary of America was held only a week ago, in honor of Mr. David Spiegel, one of our Trustees, and an untiring worker in all phases of the Center and community activities. The result of this year's campaign is not as yet available. Last year \$24,900.00 was contributed by 376 Center members.

Another important aspect of our Center's services to our community is the making available of meeting space to outside organizations. I mention this tonight because I feel that this service is being provided at an ever-increasing pace despite the fact that our meeting facilities are already overcrowded by the activities of our own enlarged Center family. For example, the Eastern Parkway Zionist District #14, is using office and meeting facilities in this building. I do not want to burden you with statistics, but it is sufficient to say that this practice entails a heavy sacrifice on the part of the Center, for the revenue obtained from

the rental of meeting space in no way compensates for the efforts involved. Your officers are presently studying this problem.

NEW BUILDING

This brings me to another important step that is being considered by the Center's Board of Trustees and the Governing Board. I am speaking of the plans for the contemplated new addition to our present building, namely, the construction of a fourth floor, with an additional entrance on Eastern Parkway for the school children. In the light of the many activities previously mentioned in this report, it was felt by a majority of our leaders and members that expansion is an absolute necessity if we are to continue successfully with our work. It is hoped that we shall be able to secure the necessary funds for this undertaking, estimated to cost between \$175,000.00 to \$200,000.00, before commencing with the actual construction.

A VOTE OF THANKS

This, my friends, brings me to the end of my report. I regret that time does not permit me to go into further details. However, before concluding, I should like to take this opportunity of expressing my thanks and yours to all those who have labored hard in conducting the daily affairs of the Center. I should like to start by paying tribute to one who is no longer with us. I am speaking of our beloved friend and faithful Director of this Center for over 33 years, the late Joseph Goldberg. His work in behalf of the Center, and indeed, in behalf of all Jewish endeavors, endeared him to all who had the pleasure and the privilege of working with him. We shall always cherish his memory and his name will forever be enshrined in the walls of this institution which he helped to build. *Zichrono Livrocho.*

It is most fitting that I tell you of the fine job that is being done by our new Administrative Director, Harold Hammer, who had the unenviable assignment of following in the footsteps of the immortal Joseph Goldberg. Mr. Hammer, however, has thrown himself completely into his job and has labored day and night to become acquainted with the numerous facets of the various operations of our Center, and has taken hold

of the situation in a most capable manner. In the short space of time that he is with us, he has become an extremely valuable asset to the Center.

I wish to express my sincere thanks to my fellow-officers for their devoted co-operation and for their advice during my first year as President. They are Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary.

I extend my personal thanks to the honorary presidents, Mr. Samuel Rottenberg, Mr. Isidor Fine, and Judge Emanuel Greenberg, who have attended all officers' meetings, and whose guidance and counsel have been of inestimable value. It was extremely comforting to be able at a moment's notice to obtain the services and advice of the three past presidents.

I also wish to express my gratitude to the members of the Board of Trustees, the Governing Board, the Chairmen and members of Committees, the officers and the Board members of the Sisterhood, the Mr. and Mrs. Club, and the Young Folks League for their help in guiding the activities of the Center during the past year.

We are sincerely grateful to our spiritual leader Dr. Israel H. Levinthal, for his wise counsel and guidance and for the inspiration he is giving us. Rare indeed is the institution which has been blessed with spiritual leadership of the quality represented by Dr. Levinthal.

Our sincere thanks are extended to our Associate Rabbi, Dr. Benjamin Kreitman, for the cooperation he has given to Dr. Levinthal, and for the splendid progress made by all departments under his direct supervision.

To Rabbi Mordecai H. Lewittes, our Associate Rabbi in charge of the Hebrew Departments, I extend thanks for the most efficient supervision he has given to our schools and the Junior Congregation.

I am deeply grateful for the fine co-operation the Center has received from the following: Rabbi Jacob S. Doner, who conducts the Saturday class in Talmud; Dr. Elias N. Rabinowitz, our Librarian; Rev. William Sauler, our

Cantor; Mr. Sholom Secunda, our Music Director; Rev. Meyer Rogoff, the Sexton of the Center, and his Assistant, Rev. Samuel Koenigsberg; Mr. Robert Fox, our newly appointed Assistant Administrative Director; Mrs. Louis N. Lesser, the principal of the Center Academy; Mr. Leo Shpall, the head of the Academy Hebrew Department, the faculties of our schools and all members of our Center Staff.

Now, if you will permit a personal note: It is with a deep feeling of humility and a sense of responsibility that I accepted the honor of President of our institution. The magnitude of the office was a great challenge to me, inasmuch as I succeeded such men as Mr. Samuel Rottenberg, Mr. Isidor Fine, Mr. Joseph Schwartz, of sainted memory, and my immediate predecessor Judge Emanuel Greenberg. My degree of success in this office must naturally be judged by you. I am, and have been vitally conscious of the necessity of keeping our Center strong and vigorous, and I beseech each of you to take an active and leading part in reaching this goal. Our Center is a powerful force for good in this community and it must be kept ever so.

The overwhelming problems facing the world today are wholly due to the forces of evil arrayed against the forces of good. I have often thought that the oversimplification of our anxieties and problems would be a grave injustice, yet I may state that the peoples of the world have tended to lose their sense of moral values, and institutions like ours should do whatever possible to help ameliorate world tensions.

In the last few decades, there has arisen the belief that science and religion are necessarily at war; daily, we are obtaining proof that such is not the case. Religion often accepts the discoveries of science and finds nothing in them inconsistent with its tenets, and science similarly shows a religious basis for its findings. Faith and prayer, implemented by practical deeds, as God's messengers on earth, can, no doubt, solve all of our problems in time, and produce a happy world in which to live.

May God bless the members of our congregation, our people, our glorious country, America, and the fledgling state of Israel.

SUMMARY OF EVENTS FOR 1953

FRIDAY NIGHT LECTURE SERVICES

"Who is the Authentic Jew?"—Rabbi Kreitman—Jan. 2nd.

"The Challenge of the New Day"—Rabbi Levinthal—Jan. 9th.

"The Recent Progress in Israel"—Mr. Maurice M. Boukstein, Legal Adviser to Jewish Agency—Jan. 16th.

"Three Hundred Years of Jewish Settlement in America"—Rabbi Lewittes—Jan. 23rd.

"From the Heights of Scopus"—Rabbi Bernard Cherrick—Jan. 30th.

"The Rise and Fall of Totalitarianism"—Rabbi Kreitman—Feb. 6th.

"Side Lights of Europe—the Situation of the Jews"—Congressman Emanuel Celler—Feb. 13th.

"The Fortieth Anniversary of the United Synagogue—Its Significance for American Jewry"—Rabbi Kreitman—Feb. 20th.

"The Influence of Hebrew on the English Language"—Rabbi Edward Horowitz—Feb. 27th.

"How Rational Should Religion Be?"—Rabbi Kreitman—Mar. 6th.

"How to Treat An Enemy"—Rabbi Kreitman—Mar. 13th.

"The Role of the Jewish Woman in History"—Annual Sisterhood Service—Participants: The Mesdames Maurice M. Boukstein, David Farber, Louis J. Gribetz, Nathan Dvorkin, James J. Jackman, Leo Kaufmann, Jack Sterman; Mrs. Frank Schaeffer, Moderator—Greetings by Rabbi Levinthal—Musical program by Cantor William Sauler—Oneg Shabbat followed—Mar. 20th.

Concluding Service of season conducted by Post-Bar Mitzvah Class—Musical program by Center Choral Ensemble—Rabbi Levinthal and Rabbi Kreitman participated—Mar. 27th.

Opening Friday Night Service of the season—"The Role of Jewish Music in Jewish Life"—Rabbi Levinthal—Musical program by Center Choral Group under leadership of Mr. Sholom Secunda—Oct. 23rd.

Beginning of series "Our Cultural and Spiritual Heritage"—Rabbi Kreitman—"The Heritage of the Bible"—Oct. 30th.

"The Synagogue's Function Today"—Rabbi Kreitman—Nov. 6th.

RELIGIOUS EDUCATIONAL RECREATIONAL SOCIAL

Second lecture of Series—Rabbi Kreitman—"Human Nature As Revealed in the Bible"—Nov. 13th.

"A Tourist's Impression of Israel"—Mr. Nathan D. Shapiro—Welcome to Israeli Visitors—Nov. 20th.

"The Difference Between America and Americanism"—A Thanksgiving Message—Rabbi Kreitman—Nov. 27th.

"The Festival of Chanukah and Jerusalem's 3000th Anniversary"—Reflections on Both Events—Rabbi Levinthal—Dec. 4th.

Third lecture of Series—Rabbi Kreitman—"The Prophets"—Dec. 11th.

"The Recent Economic Conference in Israel With the Prime Minister—A Personal Report"—Hon. A. David Benjamin—Dec. 18th.

"Jewish Youth Evaluates Its Heritage"—College Students Welcome Home Service—Members of the Junior League participated—Dec. 25th.

HOLIDAY SERVICES

Purim Services—Reading of the Megillah—Feb. 28th-Mar. 1st.

First Days of Passover—Mar. 31st-Apr. 1st—Sermons by Rabbi Levinthal and Rabbi Kreitman.

Concluding Days of Passover—Sermons by Rabbi Levinthal and Rabbi Kreitman—Apr. 6th and 7th.

Shevuoth Services—followed by Consecration Services—Cantata "The Ballad of the Jew" under the supervision of Mrs. Rose Rosenthal and Rabbi Kreitman—Musical Direction by Mr. Sholom Secunda and Naftali Frankel—May 20th.

Shevuoth Services—Second Day—"The Significance of the Festival"—Rabbi Levinthal—May 21st.

Special Baccalaureate Service for Center Graduates—Sermon by Rabbi Lewittes—June 13th.

Tisha B'Ab Services—July 20th and 21st.

Slicoth Services—Cantor Sauler assisted by Center Choir under leadership of Mr.

Sholom Secunda—Sept. 5th.

Rosh Hashonah Services—Sermon by Rabbi Levinthal—Sept. 10th.

Rosh Hashonah Services—Second Day—Sermon by Rabbi Kreitman—Sept. 11th.

Rosh Hashonah Services in Auditorium—Rev. Max Hoeflich officiated—Sermon by Rabbi Kreitman, 1st Day—Rabbi Lewittes, 2nd Day.

Kol Nidre Services—Sermon by Rabbi Levinthal—Sept. 18th.

Kol Nidre Services in Auditorium—Sermon by Rabbi Kreitman.

Yom Kippur Services—Sermon by Rabbi Kreitman—Sept. 19th.

Yom Kippur Services in Auditorium—Sermon by Rabbi Kreitman.

Junior Congregation Services during High Holy Days under the leadership of Rabbi Lewittes, David Weintraub and Robert Kritz.

Children's Congregation Services during High Holy Days under leadership of Mrs. Evelyn Zusman.

Succoth Services—Sermon by Rabbi Levinthal—Sept. 24th.

Succoth Services—2nd Day—Sermon by Rabbi Kreitman—Cantor Sauler assisted by Center Choral Group under leadership of Mr. Sholom Secunda officiated on both days—Sept. 25th.

Concluding Succoth Services—Sermons by Rabbi Levinthal and Rabbi Kreitman—Oct. 1st and 2nd.

MONDAY NIGHT LECTURES

"Does Our Literature Mirror American Life"—Virgilia Peterson—Feb. 16th.

"The Meaning of Political Liberalism"—Sen. Wayne Morse—Nov. 30th.

Celebration of Jewish Book Month—sponsored jointly by Library Committee and Forum Committee—Dr. Salo Baron, Speaker—"The Cultural Reconstruction of World Jewry"—Dec. 7th.

"The Destiny of American Jewry"—Maurice Samuel—Dec. 21st.

LECTURE SERIES

"Problems of Family Relationship"—Second Lecture—Dr. J. Sanford Davis—"The Psychological Aspects of Family Relationship"—Jan. 5th.

Third lecture of series—Dr. Mortimer Ostow—"Marriage Problems"—Feb. 2nd.

Final lecture of series—Rabbi Albert A. Goldman—"Relation of the Science of Psychology to Religion"—Mar. 2nd.

SOCIAL ACTIVITIES

Dinner arranged by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary in honor of Mr. Maurice Bernhardt—Jan. 15th.

Annual Meeting—Election and Installation of Officers—Entertainment by Cass Franklin and Monica Lane—Jan. 29th.

Jewish Music Festival—Special performance by Center Choral Ensemble—Sisterhood participated—Beverly Somach, Violinist—Directed by Mr. Sholom Secunda—Feb. 26th.

Chevre Shas Siyum of the "Baba Batra," "Sanhedrin," "Shevuot," "Makot," "Ahodeth Zarah"—Rabbi Jacob S. Doner—Mar. 19th.

Membership Social Meeting—Entertainment by Jeanette Labianca, Coloratura Soprano—The Maginis, Master Magicians—Apr. 18th.

Passover Sedorim—Mar. 30th and 31st.

Participation in United Jewish Appeal Dinner—Harry Leventhal, Chairman—Apr. 23rd.

Testimonial Dinner to Judge Emanuel Greenberg, outgoing President of the Center—May 12th.

Testimonial Reception arranged by the Library Committee to Dr. Elias N. Rabinowitz, Librarian, on the occasion of his 70th birthday—June 4th.

Membership Social Meeting—Square Dance and Strawberry Festival—June 10th.

Participation in "Music Under the Stars" at Ebbets Field—June 17th.

Membership Social Meeting—Musical Program by Tomiko Kazanowa—Eli Mintz—Oct. 29th.

Performance of "La Boheme" at the Metropolitan Opera House—Nov. 21st.

Thanksgiving Dinner—Nov. 28th.

Dinner in behalf of the Federation of Jewish Philanthropies in honor of Messrs. Julius and Harry Leventhal—Dec. 3rd.

Membership Social Meeting—Chanukah Program—Cantor William Sauler, assisted by Mr. Sholom Secunda and Center Choral Ensemble—Young Folks League Playlet "Seven Buttons"—Dec. 8th.

SISTERHOOD ACTIVITIES

Jan. 7th—Participation in "Chai" Brunch for Torah Fund of the Jewish Theological Seminary at Hotel Waldorf-Astoria.

Jan. 14th—Participation in Brooklyn Federation Day Luncheon at Hotel Astor.

Jan. 19th—Meeting—Musical and dramatic version of "Wish You Were Here" by Mrs. Ruth Mondschein.

Jan. 21st—Participation in Federation of Women's Organizations All-Day Convention and Luncheon at Hotel Astor.

Jan. 29th—Participation in lecture series on Leadership Course.

Feb. 2nd—Participation in Metropolitan Branch Women's League Open Meeting at Jewish Museum.

Feb. 9th—Participation in United Jewish Appeal Workers' Luncheon at Hotel Astor.

Feb. 13th—Participation in Gala Israel Bond Luncheon at Hotel St. George.

Feb. 17th—Reception and Tea for new members at the home of Mrs. Harry Bertram—Mrs. Carl A. Kahn, Chairman.

Feb. 18th—Meeting—Guest Speaker, Rabbi Herbert Parzen of the United Synagogue.

Mar. 4th—Annual Torah Fund Luncheon—Purim Minstrel Show "Shushan Showboat" by Rockville Center Sisterhood—Dr. Max Arzt, Guest Speaker—Mrs. James J. Jackman, Chairman.

Mar. 9th—Participation in United Jewish Appeal Workers' Technique Meeting at Hotel McAlpin.

Mar. 23rd—Meeting—Sisterhood Players presented "Cup of Elijah"—Address on "Judaism's Contribution to Education" by Mr. Harry Blickstein—Mrs. Sarah Kushner, Chairman.

Apr. 13th—Participation in United Jewish Appeal Workers' Technique Meeting.

Apr. 15th—Meeting—"Jewish Home Beautiful" Pageant—Narrators: The Mesdames Sarah Epstein, Sarah Klinghoffer, Sarah Kushner, Edythe Sauler—Musical Program by Center Choral Ensemble—Soloists: Cantor William Sauler and Miss Ruth Koslowsky—Mrs. Carl A. Kahn, Chairman.

Apr. 20th—Trip to the United Nations.

May 6th—Participation in United Jewish Appeal Brunch at Hotel Commodore.

May 11th—Meeting—Sisterhood's Bouquet to Mothers—Tribute to Presidents of organizations, who are also members of Sisterhood—Election of Officers—Mrs. William Sauler, Chairman.

May 13th—Participation in Jewish Day for Blind at Hotel St. George.

May 14th—Participation in Brooklyn Division, National Women's League Spring Luncheon at B'nai Israel of Midwood.

June 3rd—Installation of Officers and Closing Meeting of season—Rabbi Kreitman, Installing Officer.

June 8th—Closing Executive Board Luncheon and Meeting.

Sept. 28th—Participation in Annual Succoth Party at Jewish Theological Seminary.

Sept. 28th—Opening Meeting of season—Greetings by Dr. Levinthal—Presentation of Musical Satire "Blizzard of '53—In Mitt'ndrin Brooklyn" by Sisterhood Players—Mrs. Carl A. Kahn, Chairman.

Oct. 14th—Participation in National Women's League Annual Torah Fund Conference and Luncheon at the B'nai Jeshurun Congregation.

Oct. 19th—Meeting—Guest Speaker, Mrs. Marvin Potash, Director, League of Women Voters—"The Citizen's Stake in the Coming Elections"—Musical Program by Miss Annabelle Lee, Concert Opera Star, accompanied by Mr. Sholom Secunda—Chairman, Mrs. Ira Gluckstein.

Oct. 26th—Participation in Women's League Social Actions Conference and Luncheon at Jewish Theological Seminary.

Oct. 26th—Participation in Federation Luncheon and Fashion Show—Hotel Plaza.

Oct. 28th—Annual Mother-Daughter Luncheon Fashion Show by Martin's—Mrs. Benjamin Markowe, Chairman.

Nov. 4th—Hostess to Federation of Jewish Women's Organizations All-Day Seminar and Luncheon.

Nov. 23rd—Participation in "Night of Stars" performance at Madison Square Garden.

Nov. 30th—Fifth Annual Institute Day—"A Cavalcade of Creative Living"—Dr. Trude Weiss Rosmarin; Dr. Azriel Eisenberg—Rabbi Kreitman, Moderator—Address by Mr. Jacob Steinfeld—"Lyrical Links of Time"—a Panorama in Narration, Song and Dance.

Dec. 7th—Participation in Annual Women's League Chanukah Festival at the Riverside Plaza Hotel.

Dec. 9th—Participation Brunch—Mrs. Irving J. Gottlieb, Chairman.

Dec. 14th—Participation—First series of four lectures on "Advanced Speaking" sponsored by Women's League—East Midwood Jewish Center.

Dec. 21st—Meeting—Speaker, Miss Banje Feit—"Laughter and Tears in Jewish Literature"—Musical Program by Mrs. Mabel Berman, Soloist, accompanied by Mrs. Sonia Adler—Mrs. Sarah Klinghoffer, Chairman.

MR. AND MRS. CLUB

Jan. 22nd—Meeting—Address by representative of F.B.I., disclosing the inside story of the department.

Feb. 26th—Meeting—Cultural program of Jewish Arts conducted by Rachel Wischnitzer Bernstein—Discussion on "The Social Significance of Art" with lantern slides.

Mar. 23rd—Meeting—Symposium—"Is It a Man's World?"—Rabbi Mordecai H. Lewittes; Mrs. Rita Safier; Mr. David Gold.

Apr. 13th—Annual Affair and Dance.

Apr. 22nd—Meeting—Film illustrated lecture on Investments by a representative of the firm Merrill, Lynch, Pierce, Fenner and Beane.

May 25th—Meeting—Lecture by Dr. Charlotte Levin Piuck, Psychiatrist, on case histories—Election of Officers.

Oct. 14th—Cocktail Party and Dance inaugurating the 1953-54 season.

Nov. 17th—Meeting—Guest Speaker, Judge Nathaniel Kaplan on "Juvenile Delinquency."

Dec. 17th—Chanukah Party.

YOUNG FOLKS LEAGUE

Jan. 6th—Meeting—Discussion "The Jew as Portrayed in American Fiction" led by Michael J. Rosenfeld.

Jan. 13th—Meeting—"The Story Behind the Eternal Light" told by students of Jewish Theological Seminary.

Jan. 18th—Participation in Y.P.L. Basketball Game and Dance.

Jan. 20th—Meeting—Talent Night Program—Amateur Hour directed by Herbert Levine and Arnold Magaliff.

Jan. 27th—Meeting—Presentation of film "The Roosevelt Story."

Jan. 30th—Meeting—Hosts to Y.P.L. members from temples throughout the city—Sketch portraying the influence of the Young People's League on all activities presented by our own Dramatic Group.

Feb. 3rd—Square Dance Jamboree.

Feb. 10th—Lecture Series "New Trends in Religion"—First lecture "Psychology and Judaism" by Rabbi Albert Goldman.

Feb. 17th—Meeting—"Brotherhood Week" program—Speaker, Mr. Herbert L. Wright, from the National Association for Advancement of Colored People.
Mar. 3rd—Purim program—Discussion "Haman, Hitler and Stalin" presented by Rabbi Baruch Silverstein of Temple Beth-El, Boro Park.

Mar. 4th—Open Meeting of Nominating Committee.

Mar. 10th—Second lecture of series—Rabbi Harold Weisberg on "Judaism: The Reconstructionist View."

Mar. 17th—Gala U.J.A. Cabaret Night—"Gay Nineties" program.

Mar. 24th—Model Seder—Performance of "Eternal Light" script "Four Questions" by our own Dramatic Group directed by Herbert Levine.

Apr. 14th—"Bonds for Israel" Night—Guest Speaker, Dr. Herman A. Glatt—Crowning of Brooklyn Jewish Center Beauty Queen.

Apr. 18th—Rose Cotillion.

Apr. 21st—Meeting—Guest Speaker, Dr. Max Routenberg, Executive Vice-President of the Jewish Theological Seminary—"What is Conservative Judaism?"

Apr. 23rd—Participation in United Jewish Appeal Dinner.

Apr. 23rd—Participation in Y.P.L. Get-Together at B'nai Jeshurun Congregation with Senior League of that temple—Guest Speaker, Dr. Israel Goldstein, "An Off the Record Interview of World Jewish Affairs."

May 5th—Final lecture of series—Guest Speaker, Mr. Will Herberg on "Neo-Orthodoxy"—Hosts to Y.P.L. from temples throughout city.

May 11th—Social Meeting.

May 28th—31st—Participation in Y.P.L. Convention at Chicago.

June 16th—First of "Rooftop" meetings continuing on alternate Tuesday eve-

nings throughout the summer.

Sept. 12th—Annual Yom Kippur Night Charity Frolic—Proceeds to U.J.A.

Oct. 1st—Simchas Torah Celebration in conjunction with the Mr. and Mrs. Club and Junior League—Israeli and Holiday songs.

Oct. 4th—Fall Picnic and Weenie Roast.

Oct. 6th—Simchas Torah Festival—Folk Dancing and songs.

Oct. 13th—Opening meeting of season—Satire on "Dragnet" program.

Oct. 20th—Meeting—Commemoration of United Nations Day—Paul Kotik, Chairman.

Oct. 27th—Meeting—Pre-election Forum—Speakers—Leading representatives from each major party.

Nov. 7th—Participation in Brooklyn Youth Organization U.J.A. Dance at Congregation Beth Elohim.

Nov. 10th—Celebration of Jewish Book Month—"Author Meets the Critic" program—Discussion of book "In the Morning Light" by Chas. Angoff.

Nov. 15th—Participation in Young People's League Quartet at Jewish Theological Seminary.

Nov. 17th—Meeting—"Buzz" session—Socio-dramatics.

Nov. 24th—Meeting—Talent Night—Entertainment provided by our own Y.F.L. members.

Dec. 6th—Participation in Latin Quarter Revue in behalf of U.J.A.

Dec. 9th—Chanukah Masquerade Party.

Dec. 11th-12th-13th—Participation in Young People's League and United Synagogue Winter Carnival Week-end at the Concord Hotel, Kiamasha Lake, N. Y.

Dec. 15th—Meeting—First lecture of series "Great Names in Jewish History"—Rabbi Baruch Silverstein, Guest Speaker—"Chaim Nathman Bialik."

Dec. 22nd—"Cabaret Night" in behalf of Federation of Jewish Philanthropies—Champagne Dance Contest.

Dec. 29th—Current Events Group presented program—"Tensions in the Near East"—Guest Speaker, Mr. Michael Prager, Adviser to the Israeli Delegation—Paul Kotik, Chairman.

The following Interest Groups were started and met intermittently during the season: Oneg Shabbat, Bowling, Music, Bridge and Scrabble, Roller and Ice Skating and Israel Dancing.

JUNIOR ACTIVITIES

(From Jan. through May, 1953)

Jan. 3rd—Inta League—Israeli Dance Festival.

Jan. 8th—Junior League—Meeting—Israeli dances led by Efra Wallace—Social Hour.

Jan. 10th—Senior Inta League—Basketball Game and Dance.

Jan. 15th—Junior League—Meeting—"Home Talent" Night.

Jan. 22nd—Junior League—Meeting—Discussion—"How Much Freedom of Inquiry Does College Age Youth Have Today?"

Jan. 29th—Junior League—Meeting—Presentation of film "The House in the Desert," followed by a discussion by Rene Rosenbaum on "Tu B'Shvat."

Jan. 31st—Joint Junior Clubs—Celebration of Tu B'Shvat—Assembly and Israeli movies.

Feb. 5th—Junior League—Monthly Social Meeting—Jewish Music Month program.

Feb. 12th—Junior League—Meeting—Commemoration of Lincoln's Birthday—Guest Speaker, Representative from National Council of Christians and Jews—"Brotherhood, the Ideal and the Reality."

Feb. 19th—Junior League—Meeting—Participation in meeting with New York University Cultural Foundation.

Feb. 26th—Junior League—Purim Celebration—Musical parody befitting the Purim Story.

Mar. 5th—Junior League—Monthly Social Meeting—Talent Show with group participation.

Mar. 12th—Junior League—Meeting—Discussion—"Choosing a Career with a Future for Our Times" by a Career Consultant from the Federation Employment Agency.

Mar. 19th—Junior League—Meeting—Address—"YPL and Its Role in Jewish Youth Work" by David Weiss, Director of Young People's League.

Mar. 26th—Junior League—Model Seder.

Apr. 7th—Junior League—Guests of Young Folks League—Square Dance.

Apr. 11th—Junior Clubs—Basketball Game and Dance.

Apr. 16th—Junior League—"Beat the Clock" program.

Apr. 18th—Junior Clubs—Showing of

film "Golden Bell" depicting "Life of Jews in North Africa."

Apr. 23rd—Junior League—Novelty Game Night.

Apr. 25th—Junior Clubs—Technicolor film "Destination Moon" presented—Social Dancing.

May 7th—Junior League—Monthly Social Meeting.

May 14th—Junior League—Nomination of Officers.

May 21st—Junior League—Election of Officers.

May 25th—Junior League—First of weekly "Roof" meetings continuing through month of June.

A new Club Program was innovated under the supervision of Mr. Hyman Brickman. Following is a list of activities of the Junior League and the Youth Groups from Sept. through Dec. 1953:

JUNIOR LEAGUE ACTIVITIES

Sept. 29th—First meeting of season—Demonstration and talk on the Shofar.

Oct. 8th—Inauguration of Series No. 1: "Jewish Religious Values for Our Time"—Introduction by Hyman Brickman—Program No. 1: "Worship and Concepts of God"—Talk and discussion led by Dr. Kreitman.

Oct. 15th—Group vocational guidance program—Melvin D. Freeman, Consultant for B'nai Brith and Federation Employment Service.

Oct. 22nd—Program No. 2 of Series No. 1: "Kashruth"—Debate on the subject, "Resolved, that Kashruth is Necessary for the Young American Jew"—Morris Hecht, Moderator.

Oct. 29th—Election Day Symposium—Talks by Herbert Carr and Grover M. Moscovitz, Jr.—Questions and discussion.

Nov. 5th—Jewish Book Month program.

Nov. 12th—Movie Night—Israeli films.

Nov. 19th—Thanksgiving Day program—Presentation of Eternal Light script, "Thomas Kennedy."

Nov. 26th—Old Times Night—Social evening and entertainment.

Dec. 3rd—Hanukkah program—Ritual, songs, significance and party games—Modern dance recital.

Dec. 10th—Panel discussion on moral values and family life.

Dec. 17th—United Nations program.

Dec. 23rd—Wednesday evening—Vacation social and homecoming—Community sing—Champagne Hour, arranged by professional instructors of the Fred Astaire Dance Studios.

Dec. 25th—Junior League conducts Late Friday Night Service—Symposium on: "Jewish Youth Evaluates its Heritage."

YOUTH GROUPS

Sept. 26th—Official opening of club season—Registration of over 300 members.

Oct. 3rd—Sukkot program—Get-acquainted games—Socials and parties.

Oct. 10th—Organizational meetings—Elections of officers and standing committees.

Oct. 17th—Inauguration of series on "The Sabbath"—First unit: "Biblical Origins"—Shomrim-Shoshana social.

Oct. 24th—Second unit on "The Sabbath": "Ritual and Symbolism"—Songs, quizzes, essay contest, workshop preparation—First meeting of new Herzl group.

Oct. 31st—Third unit on "The Sabbath": "The Sabbath in Modern Life"—Exhibits of Sabbath symbols; arts and crafts on Sabbath motifs and objects; workshops in older clubs—Roof dance by Akiba—Discussion by Tzofim on Israeli-Arab relationships.

Nov. 7th—Party night—Games, tournaments and socials—Ping pong tournament by Maccabees—Board games and refreshments by Tzofim.

Nov. 11th—Delegates attend convention of Metropolitan United Synagogue Youth.

Nov. 14th—Jewish Book Month observance—Exhibits, discussions, book reviews—Ice skating party by Akiba—Reports by U.S.Y. delegates on Nov. 11th convention—Kinereth-Shomrim social, preceded by Havdala ceremony.

Nov. 21st—Hanukkah program—Stories, songs, quizzes, dreidel games, arts and crafts—Story of Jonah in Tzofim—First meeting of new girls' group, Tikvah, resulting from division of Shoshana.

Nov. 28th—Thanksgiving program—Playlets, arts and crafts, stories, games—Kinereth project with copper foil—Presentation by Bialik of Eternal Light script, "Thomas Kennedy"—Shomrim opens chess tournament—Maccabees-Aviva social.

Nov. 29th—Meeting of U.S.Y. Council—Plans for pre-Convention dance and resolution to form Youth Council.

Dec. 5th—Hanukkah program and observance — Lighting of candles; songs, parties, festive atmosphere.

Dec. 12th—Party night—Games, tournaments and socials — Tzofim-Shoshana social — Amateur night by Maccabees — Dance in gymnasium sponsored by U.S.Y. groups.

Dec. 19th—Plans for winter vacation trips — Elections of delegates to U.S.Y. Convention in Atlantic City—Shomrim-Tikvah party—Discussion by Maccabees (the youngest boys' club): "Does Russia Have the Hydrogen Bomb?"—Saturday afternoon Oneg Shabbat Group formally organized.

Dec. 26th—Movie night: "Sons of Liberty," a film about Haym Solomon, starring Claude Rains, and selected short subjects — Reception tendered by Youth Activities Committee to delegates to U.S.Y. Convention; presentation of credentials.

Dec. 28th—Delegation of 16 boys and girls attend 3-day convention of United Synagogue Youth at Atlantic City.

Dec. 27th-31st—Trips and outings to places of interest in and around New York.

PHYSICAL TRAINING COMMITTEE

BASKETBALL GAMES

B.J.C. vs. Williamsburg Y.M.H.A. — Jan. 4th.

B.J.C. vs. Jewish Community House of Bensonhurst—Jan. 11th.

B.J.C. vs. Union Temple—Jan. 18th.

BAR MITZVAHS

Robert Marshall, son of Mr. and Mrs. Ralph J. Gurfeld—Jan. 10th.

Ellwin Fischbach, son of Mr. and Mrs. Bernhard Fischbach—Jan. 24th.

Simon Hecht, son of Mr. and Mrs. Irvin Hecht—Jan. 24th.

Sidney Rosenberg, son of Dr. and Mrs. Lester Rosenberg—Feb. 7th.

Bennett Roth, son of Mr. and Mrs. Irv. Roth—Feb. 14th.

Stephen R. Uberman, son of Mr. and Mrs. Herman Uberman—Feb. 14th.

Michael Rosen, son of Mr. Harvey Rosen—Feb. 14th.

Elihu H. Leifer, son of Dr. and Mrs. Aaron Leifer—Feb. 21st.

Melvin R. Greenberg, son of Mr. and

Mrs. George Greenberg—Feb. 21st.

Stephen Michael Sonnenberg, son of Dr. and Mrs. Leonard Sonnenberg—Feb. 28th.

Howard Zev Bau, son of Mr. and Mrs. Sam Bau—Mar. 7th.

Charles Stein, son of Mr. and Mrs. Joseph Stein—Mar. 21st.

A. Seth Greenwald, son of Mr. and Mrs. Herman Greenwald—Mar. 28th.

Robert Stephen Sparer, son of Dr. and Mrs. Irvin I. Sparer—Apr. 11th.

Leonard Rudnick, son of Mrs. Lillian Rudnick—Apr. 18th.

Bernard Aaron Kershner, son of Dr. and Mrs. David Kershner—Apr. 25th.

Peter Sokolow, son of Mr. and Mrs. Abraham Sokolow—Apr. 25th.

Martin David Schwam, son of Mr. and Mrs. Abraham Schwam—May 2nd.

Arthur Lewis Kaplan, son of Mr. and Mrs. Israel Kaplan—May 9th.

Harold Karp, son of Mr. and Mrs. Louis Karp—May 23rd.

Arthur Leslie Silber, son of Dr. and Mrs. Maury Silber—May 30th.

David Aaron Levy, son of Mr. and Mrs. Charles Levy—June 6th.

Seth Neil Leibler, son of Mr. and Mrs. Theodore H. Leibler—June 6th.

Joel Myron Pokorny, son of Mr. and Mrs. Charles Pokorny—June 13th.

Michael Stollar, son of Mr. and Mrs. Ralph P. Stollar—June 20th.

Samuel Louis Fenichel, son of Dr. and Mrs. Nathan Fenichel—June 20th.

Richard David Feinman, son of Dr. and Mrs. Max L. Feinman—June 27th.

Barry Heller, son of Dr. and Mrs. David Heller—Sept. 26th.

Gerard Dolgin Post, son of Dr. and Mrs. Bernard Post—Oct. 3rd.

Peter Michael Benin, son of Dr. Harry Benin—Oct. 17th.

Burton Charles Weitzman, son of Mrs. Samuel Weitzman—Oct. 17th.

Lawrence David Horowitz, son of Mr. and Mrs. Bernard Horowitz—Oct. 31st.

Leonard Elliott and Jerome Harvey Majzlin, twin sons of Dr. and Mrs. Gregory Majzlin—Nov. 7th.

Bernard Zucker, son of Mrs. Nathan Zucker—Nov. 14th.

Douglas Kriegel, son of Mr. and Mrs. Arthur Kriegel—Nov. 14th.

Richard Tascandi, son of Mr. and Mrs. Herman Tascandi—Nov. 21st.

Leonard Messinger, son of Mr. and Mrs. Jack Messinger—Dec. 12th.

Barry L. Beckerman, son of Mr. and Mrs. Bernard Beckerman—Dec. 19th.

Joel Howard Black, son of Mr. and Mrs. Milton Black—Dec. 26th.

Barry Bernard Levine, son of Mr. and Mrs. Nathan L. Levine—Dec. 26th.

HEBREW AND SUNDAY SCHOOL

Jan. 25th — High School Community Breakfast.

Feb. 1st—Tu Bishvat celebration.

Feb. 4th — Meet-the-Faculty P.T.A. Meeting.

Feb. 26th—Reading of Megillah.

Mar. 1st—Purim Entertainment.

Mar. 8th—Community Breakfast.

Mar. 20th—Post Bar Mitzvah Late Friday Night Service.

Mar. 26th—Model Seder.

Apr. 4th—Junior Congregation Service in Main Synagogue.

Apr. 20th — Israeli Independence Day Celebration.

Apr. 26th—U.J.A. Film Festival.

May 3rd — Parent-Child Community Breakfast—Speaker, Miss Lillie Rubee—Subject, "What Shall we Teach about Israel?"

May 4th and 5th—Lag B'Omer Athletic Events.

May 20th—Consecration Exercises.

June 13th—Baccalaureate Service.

June 14th—Graduation Exercises.

June 22nd—End-term Faculty Party.

Sept. 10th—Rosh Ha-Shanah Service—Junior Congregation and Children's Congregation.

Sept. 13th — Opening of Hebrew School.

Sept. 20th—Opening of High School Department.

Sept. 27th—Opening of Sunday School and 2-Day-a-Week Department.

Oct. 1st—Simchat Torah Procession.

Oct. 27th — P.T.A. Meeting — Mr. Henry Goldberg, Speaker.

Nov. 8th—Hagigat Breshith.

Nov. 15th — Community Breakfast—Speaker, Mr. Leo Shpall—Subject, "How Can We Encourage our Students to Read Jewish Books?"

Dec. 2nd—P.T.A. Meeting — Speaker, Mr. Elias Gilner—Subject, "Jewish Books and the Jewish Home."

Dec. 6th—Hanukkah Entertainment.

Dec. 20th — Community Breakfast —

Speaker, Mr. Albert Kaminsky—Subject, "What Shall be our Attitude to the Arab-Israeli Conflict?"

Dec. 28th—Faculty-Parent Conference on "Home-School Cooperation."

HEBREW EDUCATION COMMITTEE

(a) INSTITUTE OF JEWISH STUDIES FOR ADULTS.

Dr. Israel H. Levinthal, Director.

Dr. Benjamin Kreitman, Associate Director.

Mrs. E. N. Rabinowitz, Registrar.

Hebrew A-1: Wednesday evenings, 8 to 9, Mr. David Slominsky, Instructor.

Hebrew A-2: Wednesday evenings, 9 to 10, Mr. David Slominsky, Instructor.

Hebrew B: Wednesday evenings, 8 to 9, Mr. Aaron Krumbein, Instructor.

Hebrew C: Wednesday evenings, 8 to 9, Mrs. Jean Beder, Instructor.

Advanced Hebrew and Bible: Wednesday evenings, 8 to 9:30, Mrs. Nehama Cohen, Instructor.

Hebrew A: Monday mornings, 10 to 11:30, Mrs. Evelyn Zusman, Instructor.

Hebrew B: Thursday mornings, 10 to 11, Mrs. Evelyn Zusman, Instructor.

Hebrew C: Thursday mornings, 11 to 12, Mrs. Evelyn Zusman, Instructor.

Religion: Wednesday evenings, 9 to 10, Dr. Benjamin Kreitman, Instructor.

History: Wednesday evenings, 7 to 8, Mr. Leo Shpall, Instructor.

Philosophy of Jewish Religion: Tuesday mornings, 10 to 12, Dr. M. Freedman, Instructor.

(b) JUNIOR CONGREGATION.

The children of the Hebrew School and Center members meet every Saturday morning and during holidays, in the Beth Hamidrash. Sermons are delivered by the members of the Hebrew School faculty and guest speakers. High Holy Day services for the Junior Congregation are held during Rosh Hashanah and Yom Kippur.

(c) CHILDREN'S CONGREGATION.

Special services are held each Sabbath for children below the age of 10. The Children's Congregation also meets during the High Holy Days. The teacher in charge is Mrs. Evelyn Zusman.

HEBREW RELIGIOUS SCHOOLS

1. BETH-SEFER IVRI (HEBREW SCHOOL):

The upper grades meet on Tuesday and Thursday from 4:00-6:00 P.M. and on Sunday from 9:40-11:30 A.M. The

lower grades meet on Monday and on Wednesday from 4:00-6:00 P.M. and on Sunday from 11:30-1:00 P.M. The curriculum, which covers six years of work, includes Hebrew conversation, Humash, Siddur, Hebrew literature, Jewish history, Jewish current events and Hebrew songs.

Boys older than 10 are not admitted to the beginners' class.

2. SUNDAY SCHOOL:

Classes from 1st to 4th grade meet on Sunday from 10:00-12:00 A.M. Beginning with the 5th grade, girls attend one afternoon a week in addition to Sunday morning.

3. HIGH SCHOOL DEPARTMENT:

(a) *Florence Marshall Hebrew High School*. Graduates of the Hebrew School and the Center Academy are eligible to join this school, a branch of which meets three times weekly in the Brooklyn Jewish Center. The course covers four years of intensive work in Tanach, Hebrew and history.

(b) *Post Bar Mitzvah Fellowship*. Students continue their studies for a two-year period beyond Bar Mitzvah. In addition to their study of history and Bible, the students conduct morning services on Sunday in conjunction with the community breakfasts arranged by the Parent-Teachers Association. The last late Friday night service of the year is devoted to the graduates of this group.

(c) *Consecration Class*. Graduates of the Hebrew School, Center Academy and Sunday School are eligible to join the Consecration class which meets on Sunday morning. Consecration exercises are held on the first day of Shavuoth.

(d) *Post-Graduate Class*. This is a two-year extension course in Tanach and Hebrew for graduates of the Hebrew School and Academy. Students meet for a three-hour session on Sunday morning.

(e) *Senior Group*. Upper grade high school students who have completed a preliminary course may enroll in this group which meets on Sunday morning for the study of Jewish ethics and current problems. This is a two-year course.

HEBREW SCHOOL FACULTY

Dr. Israel H. Levinthal *Director*

Rabbi Mordecai H. Lewittes *Principal*

Mrs. E. N. Rabinowitz *Registrar*

Mr. David Weintraub *Music Instructor*

Mrs. Jean Serbin-Beder, Mr. Hyman

Campeas, Mrs. Nahama Cohen, Mr. Samuel Edelheit, Miss Judith Eisenberg, Mr. Irving Gabel, Mr. Aaron Krumbein, Mrs. Dorothy Ross, Mrs. Betty Rothberg, Mr. Leo Shpall, Mr. David Slominsky, Mrs. Paul Weinreb, Mrs. Evelyn Zusman.

SUNDAY SCHOOL FACULTY

Mrs. Mimi Alter, Miss Helen Aronow, Mr. Morton Bromberg, Miss Tobia Brown, Mrs. Rebecca Greenseid, Mr. Jacob Grumet, Mr. Samuel Klein, Mrs. Dorothy Ross, Mrs. Rose Rosenthal, Mr. Nathan Savitsky, Mrs. Selma Shacknai, Mrs. Ganya Spinrad, Mr. Albert Kaminsky, Mr. David Pineles.

Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Lectures in Yiddish by Rabbi Gerson Abelson and guest speakers.

Class In Talmud

Class in Talmud meets Saturday afternoon throughout the year. Rabbi Jacob S. Doner, Instructor.

CENTER ACADEMY ACTIVITIES

Jan. 15th — Beginning of March of Dimes Drive—Under auspices of Student Council of the Center Academy.

Jan. 21st — Center Academy Square Dance—Sponsored by the Parent-Teacher Association.

Jan. 30th — Tu Bishevat Assembly — Musical Programme, Israeli movie shown —Distribution of fruits to commemorate the holiday.

Feb. 12th—Lincoln's Birthday celebration—Play presented by Grade VII entitled "What Lincoln Believed," followed by parents' luncheon — Student Council conducted auctions in each grade, attended by parents and students.

Feb. 18th — P.T.A. Meeting — Film, "Passion For Life," shown — Discussion followed the showing of the film.

Feb. 20th—Upper School Assembly—Miss Gloria Hoffman, author of "Home At Last," addressed assembly on Life in Israel of two immigrant children who are the characters in her story.

Feb. 27th—Traditional Purim Celebration—Reading of Megillah by Mr. Meyer Rogoff—Costumes, singing and dancing —Exchange of Shalach Monot (gifts).

Mar. 12th—Parent-and-Teacher classroom meeting—An evaluation of the aims and goals as set up in the previous October classroom meeting.

Mar. 18th—Opening of annual exhibit

by children of Center Academy at Jewish Museum under the auspices of the Jewish Education Committee.

Mar. 25th—Passover Seder conducted by pupils of Grade VIII—All grades participating.

Apr. 22nd—Regular Meeting of P.T.A.—Dance group performed Israel dances.

Apr. 24th—Assembly—Israeli "Independence Day" celebration—Recitations and musical program—A film entitled "Journey to Israel" was shown.

May 4th—Lag B'Omer picnic for all grades—A gala fete was arranged by Mr. Barney Ain in Prospect Park—Mr. Ain is a Center Academy parent.

May 13th—Annual Theater party—"The Fifth Season" with Menashe Skulnick.

May 27th—P.T.A. Meeting—Address by Rabbi Israel H. Levinthal.

June 10th—Graduation Exercises—Presentation of diplomas by Rabbi Israel H. Levinthal.

June 12th—School closed for Summer holiday.

Sept. 14th—School reopened for year 1953-54.

Sept. 28th—Succoth festivity celebration on the roof of the Jewish Center in the Succah—Highlighted by prayers and singing of songs characteristic of the Succoth holiday—Fruits and other refreshments served.

Sept. 29th—P.T.A. meeting—Theme, "Home and School Cooperation"—Mrs. Pearl Merrill, President of Brooklyn Child Guidance Bureau—Speaker and moderator.

Oct. 6th—Tea for new mothers of the Center Academy under the auspices of the Executive Board of the P.T.A.

Oct. 21st—P.T.A. meeting—Classroom meeting for parents and teachers—Topic, "Aims and Goals of School Year, 1953-54."

Oct. 28th—Eighth Grade trip to United Nations Headquarters and other sites of significance to their unit on the study of the United Nations.

Nov. 11th—Armistice Day celebration—Grade IV through VIII participated—There were songs and dances of different nations.

Nov. 17th—P.T.A. Book Exhibit in honor of Jewish Book Month—Arranged by Grade VIII under the supervision of Mr. Leo Shpall, Head of the Hebrew De-

partment—Sale of books followed—A Chanukah table was arranged by Mrs. William Sauler—There was community singing under the direction of Miss Gladys Gewirtz—Cantor William Sauler rendered vocal selections.

Dec. 2nd—Chanukah celebration—Lighting of candles—Hebrew play presented by Grade VII—Songs and dances by Kindergarten, 1st, 2nd, and 3rd grades—Potato pancakes were enjoyed at lunch—Gifts were distributed to all the children.

Dec. 9th—P.T.A. Meeting—A film in the field of mental health was shown, followed by questions and group discussions.

The following is a list of the faculty of the Center Academy:

Director—Mrs. Anna S. Lesser; Marilyn Newman, Ruth Lane, Harriet Levine, Gloria Krulik, Mildred Bressler, Kathryn Greenwood, Marvin Weitz, Hilda Gelber, Albert Slot. *Hebrew Staff: Head of Department*—Mr. Leo Shpall; Miss Ruth Weiner, Mr. Daniel Greenstein, Mr. Fishel Katznelson. *Art*—Mr. Louis Harris. *Music*—Miss Gladys Gewirtz.

CENTER CLUBS

MR. AND MRS. CLUB—Young married members. Social and cultural activities. Meets monthly.

YOUNG FOLKS' LEAGUE—Unmarried Center members as well as children of members, men over 21 years and girls over 18 years. Meets weekly.

JUNIOR LEAGUE—Young men and young girls of college age. Meets every Thursday night. Mr. Hyman Brickman, Leader.

Clubs for boys under 14, meet every Saturday night and follow a program of athletic, cultural and social activities:

MACCABEES—Daniel Pressner, Leader.

TZOEFIM—William Rosenthal, Leader.

SHOMRIM—Martin Seiden, Leader.

Clubs for girls under 13, meet every Saturday night for cultural and social activities, with gymnasium and pool once a month:

AVIVA—Henrietta Askowitz, Leader.

SHOSHANA—Irene Pressner, Leader.

TIKVAH—Rosalie Denker, Leader.

Club, for girls 13-14, meets every Saturday night and follows an appropriate program of activities stressing social adjustment and arts and crafts.

KINERETH—Joan Gewirtz, Leader.

Clubs, all co-ed and affiliated with United Synagogue Youth, meet every Saturday night and follow activities planned by the Center and the National U.S.Y.:

AKIBA—Arthur Gewirtz, Leader.

HERZL—Robert Kritz, Leader.

BIALIK—Joseph Yoshor, Leader.

ONEG SHABBAT GROUP—Meets every Saturday afternoon for a program appropriate for the Sabbath: discussions, Hebrew singing and dancing. Affiliated with United Synagogue Youth. Samuel Leiter, Leader.

Alvin Goldberg, Director of Athletics.

Donald Adolph, Instructor of Swimming.

Mr. Hyman Brickman, Supervisor of Youth Activities.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Kreitman.

Junior League News

The Junior League at its next meeting on Thursday evening, March 4th, will feature its first discussion on a series of Jewish Communal Organizations. Mr. Hyman Brickman, Director of the Center Youth Activities and leader of this group, will speak on the Hebrew Immigrant Aid Society (HIAS). A social hour and dancing will follow. All young men and young women of college age are cordially invited to attend.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books, Talmisim and books for our Library from the following:

Mr. and Mrs. Zachariah Marcus.

Mr. and Mrs. Jack Kaminsky in honor of their son's Bar Mitzvah.

Miss Edith Spergel.

Mr. and Mrs. David Gold in honor of the birth of their son.

Young Folks League.

Speedy Recovery

We extend our best wishes for a speedy and complete recovery to Rabbi Jacob S. Doner of 1050 Park Place.

U. J. A.

THE LOST CHINESE JEWS

(Continued from page 12)

Rabbi Leaser and the latter issued another strong appeal to the American Jewish community.

The first response was from New Orleans. Under the inspiration of Rabbi James Gutheim, and aided by the philanthropist, Judah Touro, the Jews there founded, in 1853, the Foreign Mission Society for "the amelioration of the spiritual, social and political conditions of the Jews in foreign lands." The Society also decided to sponsor missions to distant Jewish settlements, found schools "and in a general sense to rekindle the expiring lamp of religion in such settlements."

The New Orleans Jewish community collected a substantial sum and forwarded it to Rabbi Adler "to be expended by him in educating the Chinese Jewish young men."

A meeting was held in New York at the home of Dr. Simeon Abrahams, for the purpose of forming a similar Missionary Society. Among those present were the Reverend Dr. Raphall and John I. Hart, President of the Congregation Shaare Tefilah. Unfortunately, only a few members favored the establishment of such a Society and the founding was postponed to a future date.

On January 20, 1853, a meeting of

the congregation of Mobile, Alabama, was held to discuss the advisability of a similar project. After careful deliberation the following resolution was adopted:

"Whereas, It having come to our knowledge that a large number of our brethren have been discovered in the interior of China, without proper religious knowledge, and that the missionaries of the different Christian denominations are using their utmost to convert them to Christianity, and it being our duty, as Israelites, to save them from straying from the faith of our fathers, be it, therefore,

"Resolved, That fifty dollars be, and are hereby, appropriated, for the mission to China, on the following condition: that whenever the other Congregations of the United States appropriate sufficient moneys for the above laudable purpose, the President of the Congregation be, and is hereby authorized, to draw on the treasurer for the above amount."

The movement gradually spread and the communities of Philadelphia, Atlanta and Richmond raised substantial sums of money. Rabbi Julius Eckman, of San Francisco, went so far as to offer his services to visit the Chinese Jews. The movement would have assumed greater

proportions, but the Civil War interrupted it.

In 1866, the question was brought up again. The editor of the *Occident* published an editorial in which he reviewed the initial steps taken by American Jewry on behalf of the Jews in China. He expressed his satisfaction over the fact that Judah Touro left five thousand dollars for the cause, and expressed his confidence that this money was safely invested and "escaped the wreck which so many institutions experienced of late in the South." He concluded the editorial with an appeal to the Hebrew Foreign Mission Society of New Orleans, the pioneer in the movement, to resume its work. The *London Jewish Chronicle* also issued an appeal, but, unfortunately, both were disappointed. The Civil War left its effects upon Jewish life in this country. The New Orleans community spent the money left by Judah Touro to alleviate the condition of some Jewish families in Louisiana who suffered financially from the conflict. Other communities took the same action. The project to help the isolated Chinese Jews had to be abandoned. It was, however, an effective attempt in the interests of a unique cause.

According to available information this ancient settlement has since disappeared, its members, as was feared, either dying out or being absorbed by the Chinese population.

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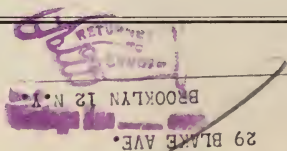
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The Brooklyn Jewish Center Review

March, 1954

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THE STRANGE LIFE OF CHAIM SOUTINE

By ALFRED WERNER

VOICE OF ZION

By ARYEH NEWMAN

THE JEWS OF OREGON

By RALPH FRIEDMAN

A LOVE STORY

By HELEN WEBER

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ANNUAL DANCE

Saturday, May 22, 9:00 P.M.

- GEORGE SINGER and his Orchestra
• ENTERTAINMENT
• COCKTAILS
• COLLATION

— ♦ —
Subscription — \$10 per couple
Proceeds to Youth Activities Scholarship Fund
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Chairman — SARAH KUSHNER

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Music and Entertainment by
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A delightful evening of gaiety, dancing
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Couvert — \$10 per couple — Dress Optional

Make your reservations early.

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXV

MARCH 1954 — II ADAR 5714

No. 29

THE MYSTERY OF THE COUNCIL FOR JUDAISM

IT IS difficult, at times, to understand the minds of certain Jews. The issue of *The New York Times* of February 7 carried three news items which best illustrate this perplexity. There was a copy of a long letter addressed to the American State Department by Lessing Rosenwald, President of the American Council for Judaism, deploring the protests of American citizens (who happened to include Christians as well as Jews, though Rosenwald directed his attack against Jews) and important organizations against the proposal of our government to send arms to Iraq and Saudi Arabia. Rosenwald urged Secretary Dulles to disregard these protests, and assuming the role of a super-patriot, pleaded with him to carry out his plan because it was in the interest of America.

How this action would serve America Rosenwald did not say. Having these arms, and using them in an attack against Israel, thus starting a new war in the Near East, would certainly not *help* America. Is Rosenwald so ignorant of the role of the Arab nations in the last world war, and is he so naive as to think that they would use the arms against Russia if another war came?

But let us continue with our reading of that issue of the *Times*. On the very next page there was a news item from Cairo telling us that Premier (now President) Naguib of Egypt scored the American agreement to send arms to Pakistan. Naguib had no fears that Pakistan would use these arms against his country, but he knew that India feared the American move lest the Pakistanis use the weapons against her.

Naguib said, in very strong language, that "a United States defense pact with Pakistan would threaten to isolate the Arab nations and drive a wedge between them and the countries of Asia."

Now we did not hear or read that Lessing Rosenwald urged the State Department to disregard the feelings of Naguib, nor did we read that he attacked Naguib—not a citizen of America—for denouncing an action of American policy.

Evidently, it is only when it affects the welfare of Israel that Rosenwald would want American Jews to beware of expressing their feelings.

The third *Times* item was a lengthy account of a reception given to President Bayar of Turkey at the Plaza Hotel here, by 500 Americans of Turkish descent. But note this—according to the *Times* report, President Bayar told his Turkish brethren: "Turkey needs experts in every field." He urged these Turks who had been well trained or were studying in the United States to think of their homeland and earn the affection of their people by contributing their knowledge."

We heard no protest to this plea either from Lessing Rosenwald or from his American Council for Judaism. And

yet, when Prime Minister Ben Gurion made a similar plea to the Jews of America, suggesting that some come to Israel for a year or two to help out with their technical skill, the same group raised a great shout, as though Ben Gurion had committed the gravest sin against America.

Yes, the thinking of some of our American Jews is beyond ordinary understanding. Only an expert psychiatrist might fathom the mystery. To me it is a sign of their insecurity as citizens of this country. Above all, I think it shows their little faith in America and in the genuineness of American democracy in the hearts of the American people. That is why they believe that Jews cannot live and think as other Americans can and should, but that we must place ourselves in a special category, and act in a different manner from all our fellow-citizens. Fortunately for America, the great majority of American Jewish citizens do have faith in their beloved country, and we are content to act as all our fellow-Americans should,—devotedly in the best interests of the nation, and in the firm belief in the greatness of American democracy.

—DR. ISRAEL H. LEVINTHAL.

Israel Abolishes Capital Punishment

BY A vote of 61 to 33 the Israel Knesset has abolished the death penalty for the crime of murder. The bill does not affect capital punishment for crimes committed in complicity with the Nazis, or for crimes committed against the state or under military law.

The law passed by the parliament of

Israel is in full keeping with the spirit of Judaism. Although the Bible prescribes death for various offenses, the Rabbis adopted so many safeguards that capital punishment was virtually abolished. Only a court of 23 qualified judges could render a verdict of death. There had to be

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

In Memory of A Good Friend

I WANT to dedicate my column in this issue of our Center *Review* to the cherished memory of our beloved friend and co-worker, Joseph Goldberg, of blessed memory. On the morning of the 28th of this month, many of us will gather at the grave where his mortal remains lie—to dedicate the memorial stone, which is to mark his resting place.

Time flies so swiftly, we can hardly realize that a year has gone since we lost him. And yet, we feel this loss as keenly now as we felt it on that tragic day when God took him from us. He was such a vital part of our institution; he seemed to know everything that was going on within its walls and every one who had the slightest connection with it. Above all, there was a spirit of consecration to his task that won the admiration of everyone who observed him at work. There was something more than mere ability that he possessed: it was a devotion to duty such as is rarely seen.

He combined an unusual ability to work with a sense of vision of what a Jewish Center should be. To him the

term *Jewish* was as important—if not more so—than the term *Center*. To justify the name *Jewish Center* he felt that the institution should have a Jewish content and strive to perpetuate Jewish ideals. And to the fulfillment of that vision he dedicated all his life.

He achieved much in his lifetime, not only in the work of our Brooklyn Jewish Center, where he was the Administrative Director for thirty-four years, but also in behalf of every noble cause that the Center sponsored and which served our community, our people and our people's ideals. Yet his greatest achievement was the love that he won from the hearts of all who knew him, and of all who were privileged to work with him. His memory is, and will continue, to be a blessing unto all of us.

Israel H. Levinthal

EDITORIALS *Continued from page 3*

at least two eye-witnesses to the crime. The culprit was guilty only where he had been duly warned in advance, and where he carried out the crime unaided by others and of his own free will.

"A Sanhedrin that put one man to death in seventy years," declared Rabbi Eliezer ben Azariah, "is called a murderous court." Rabbi Tarfon and Rabbi Akiba added, "Had we been in the Sanhedrin none would have ever been put to death!"

It is doubtful whether capital punishment is an effective deterrent to the criminal. In the 18th century even minor offenses such as pickpocketing were punishable by public hanging. A famous cartoon depicts pickpockets skillfully plying their trade as their victims watched the execution of a convicted

pickpocket. The severity of the law was no deterrent. A more humane attitude toward the criminal has helped reduce crime in the past century.

Judaism teaches the sanctity of human life. Why did God create a single man as the ancestor of mankind? The Mishnah replies: "To teach that if any man has caused a single soul to perish, it is as though he had caused a whole world to perish; and if any man saves a single soul, it is as though he had saved a whole world."

Underlying the new Israeli law is the traditional Jewish respect for the sanctity of human life. The abolition of capital punishment is an experiment in humane legislation which the world will follow with interest.

—MORDECAI H. LEWITTES.

Search For Historical Material

A NATIONWIDE search for historical source materials which will shed light on American Jewish history from 1654 to the present day will be undertaken this year by members of the B'nai Brith through their local lodges and chapters.

The history project is one phase of the B'nai Brith participation in the celebration this year marking the 300th anniversary of the first settlement of Jews on the Atlantic seaboard. B'nai Brith is cooperating with the American Jewish Tercentenary Committee in this celebration.

Members and others throughout the country are being urged to search for minute books of the first meetings of lodges and chapters, manuscripts, photographs, paintings, documents and other historic records, and to send them to B'nai Brith headquarters in Washington. A special committee will arrange a significant collection of these American Jewish history records for display in the exhibit hall of the B'nai Brith building which will be erected in the nation's capitol.

Comment On "Jewish Observance of Christmas"

MANY readers of the *Review* have commented on Dr. Israel H. Levinthal's December column published on this page titled "Jewish Observance of Christmas." The following letter, addressed to Dr. Spatt, President of the Center, is typical:

"I wish to commend you on the most excellent article by Rabbi Levinthal, 'Jewish Observance of Christmas.' I would appreciate several copies of the issue in which it appeared for distribution among my friends. And may I suggest that the article be reprinted in a pamphlet so that it may be available for circulation during the entire year. — DANIEL GOLDSTEIN."

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Rabbi Hoffman is the Counsellor to Jewish students at Columbia University. At the first convocation of Columbia's bicentennial held last January President Grayson Kirk conferred upon him the degree of Doctor of Humane Letters. In his citation he praised the rabbi's twenty years of service as Counsellor and described him as a man "who smiles easily, for his heart is warm."

TWO elaborate celebrations are taking place this year. Both are national in scope, but have their special focus in New York City. One is the 300th anniversary of Jewish settlement in the United States. The other is the bicentennial of Columbia University.

To New Amsterdam, forerunner of New York, there came in 1654 the Jews who established the first Jewish community in North America. And also in 1754, the founding of King's College, later to be known as Columbia College, was an historic happening destined eventually to play an important role in the life of New York and of New York's Jews.

Columbia's official seal was chosen during the first year of its existence by its first president, Samuel Johnson. At the top is the name of God in the four Hebrew letters. Directly below in Latin is the quotation from Psalms 36:9: "In Thy light shall we see light." Below this to the right, in Hebrew, is a phrase from Psalms 17:1: "God is my light." And finally, there is a rising sun in symbolic reference to Malachi 4:2: "The sun of righteousness shall arise with healing in his wings."

In those early days Hebrew was a required subject in the curriculum and in 1800 an oration in Hebrew was an important part of the Commencement exercises.

In the middle of the 18th century, when Columbia was founded, tension and prejudice between various denominations and religious groups were strong. It was all the more remarkable, therefore, that the Columbia Trustees should have made the pioneering step to declare from the very beginning that there was to be no discrimination against any teacher or student because of his religious faith. To demonstrate this attitude the Minister of

the Congregation Shearith Israel (Spanish and Portuguese Synagogue), Gershon Mendes Seixas, was elected a member of the Board of Trustees in 1787 and continued to serve until 1815. In an address given in 1941 by Nicholas Murray Butler, Columbia President, he spoke of Rabbi Seixas as one of Columbia's most distinguished and useful Trustees who played a very large part in the intellectual life of New York and a very effective part in the guidance and development of old Columbia College. In this address, delivered before the freshman class, Dr. Butler stated: "Let me remind you that you have come into a college which is very proud of the outstanding Jews who have been carried upon its rolls in years past." He spoke of a Dr. Joseph, a student of medicine at the close of the 18th century, "who devoted himself to trying to protect the public from the great yellow fever epidemic of 1798, but who despite his efforts, unfortunately lost his own life at it." He went on to tell of other distinguished alumni of Jewish faith such as Jonathan Nathan and Edwin Seligman and concluded by reference to Benjamin N. Cardozo, "than whom no one ranks higher in the juristic history of the United States."

For the past three-quarters of a century there has been a Semitics Department at Columbia. The generosity of Temple Emanu-El was largely responsible for the establishment of this department and the occupant of the chair in Semitics for the first fifty years was Richard J. H. Gottheil. Temple Emanu-El also contributed of the nucleus of a very substantial library of Judaica at Columbia.

Other Jewish benefactors of the University were Adolph Lewishohn, who gave the School of Mines Building, Joseph Pulitzer, donor of the Journalism Building, and Jacob H. Schiff, who made possible the erection of Barnard Hall. Mr. Schiff was the first treasurer of Barnard College, of which the chief founder was Annie Nathan Meyer. Another benefactor was Linda Miller, who endowed the

The Bicentennial Recalls the Jewish Role at the University

By ISIDOR B. HOFFMAN

chair in Jewish Literature, History and Institutions, which has been occupied by Salo W. Baron. Among those who have been active in alumni efforts in behalf of the University in recent times are Aaron W. Berg, Benjamin J. Bottenweiser, Belmont Corn, Mrs. Alfred F. Hess, Mrs. Bernard Heineman and Mr. and Mrs. Arthur Hays Sulzberger.

For about fifteen years, beginning in 1917, the Women's League of the United Synagogue maintained a Jewish Students House near the Columbia campus, first on 117th Street and then on 113th Street. The chief purpose of these Houses was to provide kosher meals for students at Columbia and at the Jewish Theological Seminary. For several years a part-time



President Eisenhower (then President of Columbia University) with Rabbi Hoffman at an anniversary celebration of the Seixas Society. The President has just observed in an aside: "We both part our hair on the same side."

director of student activities at the House was engaged, the first being Rabbi Jacob Freedman.

Jewish student organizations began in 1904 with the formation of a Hebrew Bible study class and the setting up of the Delta Chapter of Zeta Beta Tau fra-

ternity. A few years later a Zionist society was formed, of which the guiding spirit and first secretary was Bernard A. Rosenblatt, who subsequently became a Zionist leader as well as a City Magistrate. Zionist organizations under a variety of names have been conducted on and off up to the present. The Menorah Society was organized in 1910 and continued for a score of years. It was followed by the Jewish Students Society, organized in 1929, which changed its name to Seixas Society in 1943. An organization was effected in Teachers College in 1911 called the Jewish Forum, and it lasted for about a decade.

During the nineteen-twenties, Earl Hall, a beautiful and commodious campus

selling, but also for discussion groups and committee meetings. There is a beautiful lounge with kitchen attached where meetings and luncheons are held. Prominently displayed in this room is a portrait of Rabbi Seixas, after whom the present Jewish student society is named. The large auditorium is available for large lecture meetings and dances.

The Jewish holidays are appropriately observed. Students from out-of-town are provided with courtesy cards of admission for High Holy Day services in the various New York Synagogues. The major stress in the program is upon a series of study and discussion groups.



A Chanukah Formal of the Seixas and Menorah Societies at Columbia

building, formerly used as a Y.M.C.A. center, became available for interfaith purposes and the University established counselorships for Catholic, Jewish and Protestant students. Leading the effort on behalf of Jews were Benjamin N. Cardozo and Irving Lehman. Most of the funds for the support of this work among the Jewish students was raised by an alumni advisory board. The Counselor has three chief functions: the first, to advise students in their personal and religious problems; second, to assist the Jewish student organizations in planning and carrying out their activities; third, to participate in the interfaith program.

The first Counselor to Jewish students was Rabbi Baruch Braunstein; the second was Rabbi Jacob Weinstein. For the past twenty years the Counselor has been this writer. The Counselor's office in Earl Hall is used not only for personal coun-

There are eight of these meeting weekly and they are attended equally by undergraduate and graduate students. The subjects taken up have included books like *The Prophets*, *The Psalms*, *The Ethics of the Fathers*, *Maimonides' Guide to the Perplexed* and *Kaplan's Meaning of God in Modern Jewish Religion*. Other topics have been *Jewish Tradition and Modern Thought*, *Israel and America*, *Modern Trends in Jewish Literature*, *Biblical Thought and Background*, *Basic Jewish Values*, *Religion for Adults and Differences between Judaism and Christianity*.

Most of these groups meet for an hour and a half and are led by brilliant young rabbis experienced in the art of group discussion and able to combine inculcation of knowledge and stimulation of vigorous, independent thinking. Each year a series of four or five lectures on some significant phase of Judaism is given by

able lecturers such as Rabbis Mordecai Waxman, Herbert Baumgard, Asher Block and Arthur Gilbert and Mr. Will Herberg. Because of the lack of Jewish knowledge or the immature, juvenile presentation received before the students came to the University, this emphasis on systematic and regular instruction on a mature level is quite necessary. Otherwise, these fine young Jews would receive an attractive and adequate understanding of Greek, Christian and other cultures, but gain nothing comparable in the Jewish field. If the outstanding students, who are likely to become notable writers, scientists, physicians, lawyers, etc., are to take an active and informed part in the Jewish community, they must procure a good background of Jewish knowledge and thinking. This educational stress in the Jewish student activities means a sacrifice of an extensive, elaborate schedule of activities in which the recreational and social may easily take a predominant part. In the busy life of college students, if their minimum sense of Jewish loyalty and identification can be expressed by dancing the rumba or the hora with fellow-Jews, or by making a contribution to a U.J.A. drive, they won't bother to spend a larger amount of time and thought obtaining Jewish knowledge and a Jewish philosophy of life.

Whatever may be necessary or desired elsewhere, in the Jewish student program at Columbia quality takes precedence over quantity. Better to do something significant in the life of 100 students than to touch superficially 1,000. If a great University and an old historic faith have developed high standards of education and of conduct, better to maintain these and perpetuate them with a saving remnant than to win the plaudits and participation of the multitude. Despite the popular saying to the contrary, the voice of the people does not always echo the voice of God.

Not that the lighter and more joyous aspect of Jewish life is altogether neglected; when the Jewish students do come together to celebrate Sukkoth, Pesach, Purim or Chanukkah they are scrupulous affairs. The "Chanukkah Formal" is the highlight of the social season. Much of the social life among the Jewish students comes as a byproduct of association in the educational and religious activities.

(Continued on page 23)

THE STRANGE LIFE OF CHAIM SOUTINE

By ALFRED WERNER

TEN years ago it was rumored all over the free world that Chaim Soutine, the eminent painter, had been killed by the Nazis, then the masters of France. But after the liberation of Paris the true story of his premature end came to light: he died a "natural" death, in August 1943, after having lived in a small town southwest of Paris during the previous two or three years. Whenever the storm troopers came to Champigny-sur-Veuldre, this Lithuanian Jew was warned in advance by the natives and hid in the countryside until the Germans departed. But there is no doubt that the constant threat of being discovered by the Gestapo had an effect upon the artist's nervous system and aggravated an ulcer condition. He had an acute attack and a lady friend rushed him to a hospital in Paris where, following an operation, he died. His age was forty-nine.

Thus perished one of the outstanding painters of this century a sincere artist separated by a gulf of idealism from the brutal commercialism and intrigue of the art industry. Superficial observers noted that he was an eccentric, and they told countless anecdotes about him. But the discriminating have been hailing him for the past twenty-five years or so as the most original and most powerful painter to emerge in Paris between the two World Wars.

Soutine was born in 1894 in Smilovitchi, Lithuania, then part of Russia, a town dedicated to me by his boyhood friend, the Parisian painter Kikoine, as "a grey mass of wooden houses, overhung by a grey-green sky." The elder Soutine, a tailor, was probably not so much of a monster as the artist's biographers portrayed him, or as Chaim made him appear to be. He was determined to make his son — the tenth of his eleven children — a shoemaker, since he considered the profession of artist both blasphemous and *meshuggab*.

As a child, Soutine, who had probably yet to see a work of art in Smilovitchi, had one burning desire: to possess a pencil with red and blue leads. Finally he

stole a small kitchen utensil from his home, sold it, and with the few kopeks he received bought the dream pencil. His furious father thrashed him and locked him in the cellar. Chaim also went about defacing the town with peculiar, incomprehensible drawings, and in the end he was thrown out of school as a dunce. He did not mind, for his only passion was to draw. He drew the village idiot, his first portrait. Sure of himself, the boy approached a white-bearded, venerable Jew and asked him to pose. Invited to the old man's home, Chaim was attacked and severely beaten by the patriarch's sons for having dared to approach their father after portraying an idiot. The beating sent Chaim to the hospital.

When he was fourteen, Chaim ran away to Vilna, the "Jerusalem of Lithuania." But for him Vilna's chief interest lay in its art school. The preliminary examination he took to gain admission revealed that, artistically speaking, he was completely illiterate. But one of the professors recognized the boy's natural aptitude for drawing and managed to have him accepted. Attending school during the day, Soutine earned his living at night as operator in a movie theater. Three years taught him all he could learn at this school; luckily he then found a patron, a physician who appreciated his talent and zeal and furnished him with money to go to Paris.

Soutine was never to return to Eastern Europe, not even for a visit. He never painted any Lithuanian types or streets, and the references made to his family were always scornful. When Eastern Europe was swept by a famine during the twenties, the sculptor Jacques Lipchitz, who often advised Soutine on worldly matters, asked the painter why he did not send some food parcels to his parents. "It was like touching a wound," Lipchitz recalled. Soutine, who ordinarily was a kindly person, got up excitedly: "Impossible! I wouldn't lift a finger for them. Don't you realize how much they have done to make life miserable for me?" Significantly, Soutine never mentioned his brothers and sisters.



Chaim Soutine

Arriving in France in 1911, at the age of seventeen, he was fated to remain there until his death, thirty-two years later. To keep himself alive, he copied old masters at the Louvre with paints "borrowed" from other artists and on rotting canvases bought at the "Flea Market" for a few centimes. He became an admirer and friend of the unhappy Modigliani, who was ten years his senior, and both shared a filthy garret in Montmartre that contained only one cot, which they used in turn, one sleeping on the floor while the other was in the bed. A famous portrait of Soutine was painted by Modigliani on the panel of their door, "Modi" not being able to afford a canvas. It was later removed and sold.

After Modigliani's death in 1920, Soutine moved to Ceret, in the Pyrenees, where the kind-hearted proprietor of a bistro gave him credit on his sketches, although he certainly could not appreciate them. Having seen some of his works and heard of his dire misery, Leopold Zborowski, a Polish poet and connoisseur who had helped Modigliani, drove to the village with his secretary and asked her to fetch Soutine from the bistro. "But how will I recognize him?" the girl asked. "Don't worry," he an-

swered. "Pick out the dirtiest tramp you can find, and that will be Soutine."

The Pole's devotion to the artist was touching, particularly since Soutine, though essentially kind-hearted, could become rather difficult. Through the efforts of Zborowski, the Philadelphia collector, Albert Barnes, learned of the artist, and bought a hundred of his pictures. Barnes recently died, and his private museum near Philadelphia is virtually inaccessible to the public.

There are many odd stories about Soutine, but one in particular should be told here. One day Soutine bought a side of beef and hung it in his studio, where he kept it until it began to putrify. He watched the changing colors of its decomposition with enthusiasm. His fellow-tenants complained about the odor, and when Soutine refused to dispose of the carcass they called the police. "We'll do our best for you," said the officer, who sympathized with the "crazy" artist. "We'll send you a veterinary to give the meat a few injections that will stop the decay." "No, no!" cried Soutine. "That would change all the beautiful colors." It seems that the artist won the last round, for the result was one of his masterpieces, "Carcass of Beef," a stupendous feat of color that was shown at the Museum of Modern Art in New York, and at the Cleveland Museum of Art.

A slender man with an emaciated face, who ate little and drank only water (to pacify his painful ulcers), Soutine in the '20's lived successively at Ceret, Cagnes, and Paris. In the thirties he stayed frequently with a French couple at their chateau in the neighborhood of Chartres, southwest of Paris. Eventually, his financial success permitted him to purchase a modest villa at Montrouge, outside Paris, where he lived in extreme simplicity, yet he offered asylum to refugees from all parts of the world. Although the poverty of his early years was now over, his dealers still profited more from his art than he himself did. And to the end he remained a shy, unobtrusive man who preferred solitude and never sent his works to the big exhibitions in Paris.

There is no doubt that Soutine was a true Jew; his native language was Yiddish, and he spoke French with a thick accent. He had Semitic features, and when he walked, "with his bent back, his drooping shoulders, his rumpled hair, his

worn trousers . . . he had the appearance of some mournful Jew who, concealing his fine, pale hands, was fleeing to the security of the Ghetto."

The observation of the art critic, Maurice Sachs, who wrote these lines, was correct in part only: Soutine, the typical Jew, did wish to flee, but *away* from the ghetto, not back to it. There can be no doubt that he was opposed to "Smilovitchi" and all it stood for to him. He was fond of France, which he never left save for a hurried trip to Amsterdam's Rijksmuseum, where he admired the Rembrandts. He loved to paint French people, French landscapes, and the flowers that grow in French gardens. This uncouth, poorly educated Lithuanian Jew found his patrons chiefly among non-Jews.

And yet he belonged to the *Ecole Juive* of Paris, together with such men as

Chagall, Mane-Katz, and Ryback, whose artistic vocabulary was "Yiddish-French" in its expression, Yiddish-Russian in its subject matter. Though he never indulged in nostalgic ghetto reminiscences, his art is, basically, not much different from theirs—a sudden, sometimes neurotic, bursting forth of energy long suppressed under the rigidity of the Mosaic tradition prohibiting the making of graven images. The eminent critic, Charles Terrasse, referring to this loosely-knit batch of foreign-born artists in Montparnasse, insisted that "there is a form of genius which is unmistakably Jewish." He goes on to say:

"The fundamental characteristics of this genius are an indefinable sadness and remoteness, a special and exceedingly sensitive vagueness. There is an emotional nostalgia, the sound as it were, of a faint chanting which seems like an echo



A Still Life Oil Painting by Chaim Soutine. The Title for it is "Rayfish and Bread." The big flounder-like fish is in the background.

from times now far distant. The whole school of painting which represents it has this echo of vague sadness. Neither in subject matter nor in color, nor even in suggestion, does one find in this school any note of positive joyfulness or gaiety, and in its place there is a melancholy in which the play of intellect takes an abstract form, and becomes a mental activity from which the creative eye of the painter, the eye which creates a harmony of tones by unexplained means, is absent."

I have quoted Mr. Terrasse, not because I agree with him completely, but because I wish to show how an outstanding non-Jewish critic has reacted to the outpourings of the *Ecole Juive*. They are less intellectual, less abstract than Terrasse claimed them to be, but there is, indeed, a note of infinite sadness in all of them. Unquestionably, the common denominator, linking together all *Ecole Juive* artists was the tendency to reveal subjective feeling (of deep sadness, in this case) rather than to portray objective truth. It is no coincidence that, as a rule, their talent found its outlet in what is known as Expressionism—that movement which, to use Alfred H. Barr's definition, "rejects the imitation of the outer world of reality for the expression of an inner world of feeling and imagination."

As for Soutine, he was the Expressionist painter *par excellence*. He did not draw carefully what he saw—he expressed in colors violently all the pains that he felt, smearing them in very thick heavy impasto on the canvas. These colors betray his troubled mind even more than his technique. A certain strong red is dominant; red, commonly associated with blood, would be indicative of temperamental outbursts, and represent anger, cruelty, martyrdom, and other feelings of excitement. This red often gives way to, or is juxtaposed with brown, gray, black—colors suggestive of gloom, hopelessness, melancholy, and depression.

Soutine's canvases often remind one of bleeding, twisted flesh, and many people have called his pictures repulsive. They see everything on Soutine's canvas as broken, distorted, and they are repelled. Or they fear that the artist is merely ridiculing them, or that he is a blasphemer for whom nothing is holy.

But the number of people who not only understand Soutine's work, but are beginning to like it is rapidly growing.

More and more are seeing his earthly pilgrimage in terms of a heroic struggle between the life force and the death instinct, between mind and matter, idea and reality; a struggle fought by an artist honest enough not to patch up a "compromise" and to emphasize the eternity and hopelessness of the struggle. Here was an artist who could not possibly believe in the Greek concept of art. This unruly, neurotic Lithuanian Jew, with a pillar of fire within him, saw what the Greeks could not see: the dread and frenzy beneath the pinched wretchedness of the baker boy, the uneasiness of the school girl, the wind tossing and tearing the branches and foliage of an old tree.

But the battle about Soutine is, nevertheless, still raging—a full ten years after the artist's death. There are still those who agree with Thomas Craven, foe of

modernism, to whom Soutine's painting is "the antithesis of art," while the younger generation is more likely to side with the late Albert Barnes who once wrote enthusiastically: "Soutine is a far more important artist than Van Gogh."

The truth is probably somewhere between the extremes. In a few decades Soutine may be taken for granted by the very same people who now refuse to look at his pictures, just as their parents abhorred Van Gogh. He has a strong following in such living American artists as Darrel Austin, Arbit Blatas, Hyman Bloom, Jack Levine, and Abraham Rattner. His canvases fetch enormous prices at public auctions, and—a sure sign of fame—hundreds of fake Soutines are flooding the market of Paris, London, New York, and in other centers of art.

A "Biblical Zoo" in Israel

A GIFT of peacocks, geese, ducks and two monkeys from the Wassenaar Zoo in Holland was received by the Biblical Zoo in Jerusalem.

The Biblical Zoo was started some twelve years ago by Dr. Aharon Shulov, a Jerusalem zoologist, with the object of gathering all the animals, birds, reptiles and fish mentioned in the Bible, as well as specimens of all animals found in Israel today.

Prior to the War of Independence this Zoo was located on Mount Scopus, and when this area was cut off from Jewish Jerusalem first by Arab attacks, and later by the armistice lines, the shortage of food and water compelled the release of a number of the harmless animals in the Zoo. The Zoo was the subject of lengthy negotiations at the Israel-Jordan Mixed Armistice Commission, and finally in 1952 it was agreed that it should be transferred to the city. It was established in the Schneller Woods in Jerusalem.

The most popular, and valuable, exhibit at the Zoo is the Syrian bears (*Ursus Arcathus Syriacus*). This species is the bear mentioned in the Bible and no doubt the bear killed by King David was a Syrian bear (I Samuel XVII:35). Apart from the bears in Jerusalem there are only four other specimens of this animal known, all of which are in the London

Zoo. The Jerusalem bears, however, have the distinction of having produced progeny, three young cubs being born in 1953, thus doubling the world population of this species. The cages at the Jerusalem Biblical Zoo have signboards with the appropriate quotations from the Bible relating to the specimens in the cages.

The Biblical Zoo followed the Museum of Biblical and Talmudic Botany, founded by Dr. and Mrs. E. Hareubeni at the Hebrew University. This collection contains flowers and plants mentioned in the Bible, post-biblical literature, early Christian writings and the Koran. The collection is still on Mount Scopus.

World Jewish Population

THE total world Jewish population is 11,627,000, more than 5,000,000 of whom live in the United States, it is reported in the "American Jewish Year Book," published by the American Jewish Committee.

After the United States, the countries of largest Jewish population are Soviet Russia, with 2,000,000, and Israel with 1,463,000.

The European countries with the largest Jewish populations, after the Soviet Union, are England with 450,000 and France with 275,000. In the Western Hemisphere after the United States, Argentina is second with 360,000; Canada has 220,000 and Brazil, 120,000.

ALMOST four years ago, the Zionist Organization entered the field of world broadcasting in order to project its message from Jewish Jerusalem, in the heart of the state it had succeeded in creating. Every night an hour's program in English, Yiddish and French and a quarter-hour in Hebrew is beamed specially to continental and Mediterranean countries, bringing Israel, its daily problems, background and achievements into Jewish homes in England, North Africa and European Jewish communities.

It has already become something of an institution to sit around the radio and listen in to the voice of Zion in these countries. Such phrases as a "living link with our people" and "we can live for a short space of time amongst our own kind" occur in letters to the station.

The resources of Kol Zion are modest, so far as finance, technical equipment and personnel are concerned. Many of the staff who prepare, produce and participate in the programs have gained their radio experience on this job. Many are part-time workers but the majority have been active Zionists in the countries to which they now broadcast from the vantage point of personal fulfilment. Technically, programs are squeezed into the schedule of Israel's own local station Kol Yisrael with whom they share equipment and studios.

What do the programs consist of? A nightly transmission comprises three or four items, including a newsreel, musical feature, presentation of some aspect of Israel life, a visit to a settlement or institution and recordings of religious, liturgical or Jewish educational interest. First the latest official news available in Israel is headlined with short background notes explaining its significance, with the addition of a weekly report of the Knesset proceedings when that body is in session. Direct information is augmented by bringing to the microphone personalities in the news and talks by experts in economic, political and various other sectors of the local scene.

The Director-General of Israel's Foreign Ministry, Dr. Eytan, gives a weekly off-the-record talk entitled "Personal Column" on a topical subject. How listeners are brought close to daily developments in the country was recently in-

An International Broadcast Acquaints The World With The New State

THE VOICE OF ZION

By ARYEH NEWMAN

dictated by Dr. Eytan's talk on the moving of his Ministry to Jerusalem, recorded by him just as he was about to step into the automobile that was to speed him to the capital along with the rest of the Ministry's officials and their files. Listeners were able to get a firsthand account of an important action of international moment as it was in the process of being set in motion by one of its chief participants.

Naturally the achievements of the various departments of the Jewish Agency, the work of the Jewish National Fund and Keren Hayesod (the two latter bodies contribute towards, and are on the board of Kol Zion) are given prominence along with other aspects of the local scene. Special attention is paid to the progress of newcomers from listening countries who settled in Israel. Regular programs, for instance, cover English-speaking settlers and professional opportunities, whilst individuals can send musical greetings back home. Past and present Zionist history is illustrated, and a former editor of a diaspora Zionist journal gives a regular Zionist review. Worthy of note is the "I Remember . . ." series in which veteran Zionist figures recall the early past of Zionism, describe their meetings with the founders of the movement and the first Congresses and pioneer struggles.

The varied musical programs include modern Israeli folk songs, choral features, works of Hebrew composers, liturgical and cantoral recordings as part of festival and Shabbat transmissions. The latter are timed, as far as possible so that orthodox listeners can tune in, though programs are nevertheless broadcast on all evenings with the exception of Yom Kippur as is the case with the local Israel stations. A particular favorite of listeners is the annual broadcast of the midnight *Selichot* service from the Great synagogue in Tel Aviv.

National folk songs are taught in a special weekly program, which brings us to the educational side of Kol Zion's broadcasts. Increasing attention is being paid to this with the help of the educational departments of the Jewish Agency.

Sabbath and festival legends and Jewish customs are woven into appropriately timed radio features. Educational texts of Hebrew and Jewish knowledge programs which even include a Talmud lesson are circulated in advance and liaison officers in listening areas help to improve programs by suggestions and criticisms.

The Hebrew program naturally performs a most important function and correspondence underlines the demand for "simpler" and more elementary Hebrew. Prospective Rumanian immigrants write that the program is their sole source for learning the language. The Soviet authorities have found it necessary to jam the broadcasts, presumably because of its deleterious effects in preserving Jewish consciousness.

As far as improvement and expansion, the chief obstacle is on the technical side. Extension of the service to South Africa is expected to be made possible in the course of next year through the operation of a more powerful transmitter. Earlier attempts were not successful and, in the meantime, the South African Zionist Federation receives tape recordings which they convert into discs for distribution.

While the operation of a more powerful transmitter will enable a small number of American listeners to receive Kol Zion on short wave (the present wavelength is 33.3 metres — 9000 Kc.) the most practical means of embracing the American continent is through transcriptions. An agreement has been in effect for some time between the Israel government information and Kol Zion New York offices whereby transcriptions are distributed to 85 radio stations in the U. S. and Canada. Kol Zion produces a special, numbered series of transcriptions for American radio stations on aspects of Israel life, the work of various Diaspora organizations in the country as well as a variety of musical features. This series is not a reflection of topical events but rather gives a general picture of Israel.

(Continued on page 23)

*When the Jewish Community Started in Portland
There Was Only One Hotel and Two Boarding Houses*

THE JEWS OF OREGON

by RALPH FRIEDMAN

PORTLAND was still in its infancy when the first two pioneers of the Jewish faith reached the confluence of the Columbia and Willamette in 1848. Goldsmith and May, who arrived in the autumn of that year, and soon thereafter opened a mercantile store, a rude and wooden affair, found only one hotel and two boarding houses. None of the buildings in the city were of brick, and only two were plastered.

From these humble beginnings, Portland—a city of people of several faiths working side by side—grew to the metropolis it is today. And growing with it, as an integral part of its population, were the sons and daughters of Jewish stock.

A year after Goldsmith and May opened shop, a man named J. Cohen also went into merchandising in Portland, and in the early fifties there were Jewish-owned establishments in other Oregon settlements as well: Lafayette, Salem, Eugene, Roseburg, Oregon City, and Corvallis. Some of the early Jews became farmers and others tried their hands in the "gold diggin's" in the southern part of the state.

The settlement of Oregon coincided with a high tide of German immigration to America, and many of the first Jewish Oregonians were of German origin. One of the most prominent, J. Blumauer, arrived in Portland in May, 1851, to be followed four months later by his brother Sol. In 1854 the first Jewish woman, Mrs. Weinshank, joined the community, and right behind her came Sol Blumauer's wife.

The Blumauer family sank historic roots deep in Portland. Lewis, best remembered as a pillar of the Blumauer-Frank Day Company, was the first Jewish child born in Oregon.

The Jewish community was 10 years old when the first Jewish couple, Sigmund Rosenblatt and Lenah Beltman, were married in Portland. Lenah was a quiet woman with a sturdiness that leveled the rough spots of a life fraught with inconveniences while Simon, a rugged man with a hearty laugh, looked upon Portland as a city of splendor. Ever since he had come to the United States from Bavaria in 1847 he had made his living the hard way, first traveling afoot through New Hampshire, New York and

Pennsylvania with a pack of merchandise on his back and then, when he came to Oregon in 1854, running a mule pack train to the gold mines in the southern sector. To him, Oregon was the promised land. Life here was challenging, exciting, rich; the land was beautiful and young; the future was immense. And he sold Lenah two bills that gained in greatness through the years: himself and Oregon.

The early Jews were, like the other settlers, pioneers in the real sense. Their homes were crude cabins as often as not and they shared the simple fare of their neighbors. A news story printed 50 years ago in the *Portland Oregonian* (Dec. 3, 1903) affords a candid glimpse of the rough and catch-as-catch-can life these settlers led:

"The strenuous pioneer days of the early fifties were vividly pictured to a large and fashionable gathering yesterday afternoon in the Selling Hirsch Hall by two of Portland's oldest and best known pioneer citizens, Mr. Simon Blumauer and Mr. Jacob Mayer, the occasion being a day devoted to 'Pioneer Life Among the Jews of the Northwest' by the Council of Jewish Women. Many [of those present] were descendants of the first Jews who settled in the Oregon wilds in those early days, and the theme was naturally of intense interest to all. There were four generations of the Blumauer family present, and the three brothers who came here in the days when Portland was not much more than a group of log cabins. Messrs. Simon, Sigmund and Joseph Blumauer, were all present, looking hale and hearty, notwithstanding that all are near the four-score mark.

"The president of the Executive Board, Mrs. S. M. Blumauer, in her introductory remarks, impressed upon the Council members that they took the present too much for granted and did not give sufficient thought to the great obstacles their parents and grandparents had to surmount in these primitive times. She first introduced Mr. Leo Friede, who, while not a pioneer, came here when a small

child and is intimately acquainted with incidents of early days. Mr. Friede explained that his early life was spent in the rural and frontier districts of the State, so that he did not know so much of Portland until later years, but of his early years near Dayton he told many interesting facts. His father came here first and then sent for the family, the mother and four little children. The trip on the old side-wheeler Sierra Nevada from San Francisco, which took five days, the family's greetings in Portland by Mr. P. Selling, the continuation of the trip to Oregon City and Dayton, where they were met by the father, and their arrival at 9 o'clock at night in their new home in the Willamette Valley, were broadly pictured by Mr. Friede.

"The daily walk of two miles to the country schoolhouse were the blue-back spelling book and a teacher who boarded around with the pupils held sway, the sacrifices made by the family later on to send the daughters away to school in order that they should be educated, bitter memories of the hours put in at the old-fashioned churn, early experiences in his father's country store, and the exchange of produce and merchandise in the absence of money were all related in a most realistic manner, and Mr. Friede almost succeeded in making the ladies present believe that the calico dresses the girls wore in those days were prettier than the silks in which they now gown themselves. . . .

"... [Mr. Simon Blumauer described] an early funeral, at which the men made a rude pine coffin in order to carry out the orthodox idea of a simple burial. . . .

"[Jacob Mayer] told many amusing incidents of having to perform marriage ceremonies when there was no rabbi present. The first couple that he married he watched with interest many years and their progress in the world was of great concern to him. They raised a large fam-

ily, he said, and when the little ones numbered 11 they were brought to town one day to have their pictures taken. The photographer, on being asked the price, said \$5 a dozen. "Well," said the mother, "we only have 11, so I guess we'll have to wait."

By all geographical logic the early Jews, who were deeply religious, should have established congregations, however small, in their own settlements, but they wanted to be with as many of their faith as was possible, so they traveled to Portland for the Holy Days.

In 1858, when there were about 30 Jews in Portland, Congregation Beth Israel was founded. In August, 1861, a temple at the corner of Fifth and Oak was built. Twenty-seven years later a new synagogue was erected at the corner of Tenth and Main. In 1903 the beautiful temple was ravaged by fire, and a new edifice was constructed on the corner of 19th, Flanders and Everett Streets. Among the great rabbis who have served Congregation Beth Israel were Dr. Julius Eckman, Dr. Jacob Bloch, and Rabbi Stephen S. Wise, described by the *Oregon Journal* as "one of the most brilliant men ever to occupy a pulpit in Portland."

Not all of the Jews who settled in Oregon settled in Portland or west of the Cascade Mountains. Some halted on the prairies of eastern Oregon, deep in the rainshadow of the mighty cordillera. In 1873 Henry Heppner founded the town which bears his name. Rueben Alexander, another doughty plainsman, was mayor of Pendleton.

In the field of merchandising, the outstanding Jewish achievement is Portland's Meier and Frank Store, first opened in Front Street in May, 1867, in a building 35 by 50 feet.

In politics, Jewish participation has been uniquely active. As early as 1869 Portland's mayor, Bernard Goldsmith, was a Jew. He was followed into office by another Jew, Philip Wasserman. A number of Jews have served in the state legislature, and Sol Hirsch, Joseph Simon, Ed Hirsch and Ben Selling were elected by their fellow state senators to the presidency of that body.

One of Oregon's greatest state treasurers, who established policies of financial management that became a part of the state government's code of operations, was Colonel L. Fleischer, who served in

the early '70's. He was also one of the two men who selected the site for the University of Oregon.

Samuel H. Friendly was a leading official of the city of Eugene and a street and district bear his name. He also served as a Regent of the University from 1881 to 1915, and Friendly Hall on the campus serves as a memorial to him.

Joseph Simon, a brilliant lawyer, was City Councilman and Mayor of Portland, state senator, several times president of the state senate, and U. S. Senator. Sol Hirsch served as Minister to Turkey, a position to which he was appointed by President Harrison in 1891. Julius Meier, son of Aaron Meier, pioneer Portland merchant, was elected Governor in 1932.

Oregon's Jews have walked step by step with their neighbors in the building of the state. They helped to establish steamboat transportation, develop water power, dig canals, increase local manufactures, improve the highway system. Julius Meier was president of the Columbia River Highway Association and contributed \$10,000 toward the building of Vista House at Crown Point, a magnificent rest station, whose site affords the most inspiring view of the Columbia River seen anywhere along the great stream's path.

But if one signal contribution is to be accredited to Oregon's Jews it is in the vital realm of education. In the early days, some Oregonians regarded the Jews as opposed to a public educational system. Indeed, on October 16, 1858, the *Oregonian* editorially taunted: "When did you know of a Jew interesting himself in favor of free education?"

There is no indication whether T. J. Dryer, who wrote the sneering complaint, was around to eat his words, but 28 years after his pernicious question appeared in print, the *Oregonian* (Feb. 24, 1886) looked in upon the public school subjects being taught at the Beth Israel School and reported: "We noticed quite a number of pupils, the sons of Christian gentlemen, and while we admire the spirit of liberality which banishes from this school all distinction of religion and secures to the rich and poor, and the Jew or Gentile, equal advantages and right, we concede that too much praise cannot be accorded the Congregation for providing the means to those whom poverty or straitened circumstances prevents giving

their offspring the benefit of instruction and learning."

Two years before this flattering tribute, Jews had become active in another pioneering educational enterprise—schooling for the very young. Among the first officers of the Free Kindergarten Association of Portland was Mrs. B. Goldsmith, and other Jews were as arduous in their efforts, both in this group and on school boards. In 1887 the versatile and gifted Joseph Simon, then a state senator, sponsored a bill in the legislature making kindergartens part of the state school system.

Morrow County's early school system is in large measure due to the indefatigability and zealotry of Henry Heppner, who spent days in the saddle, riding

I Need Your Happiness

MY MAN, when I see you in my heart,
I see all your misery,
all your happiness;
the little things, the big things,
that surround you,
surround you in my heart.
My heart is sad with your sadness—
glad with your gladness.
I am a very selfish person, my man.
Therefore I need you to be happy.
For I have you and your happiness
in my heart. J. M. BERNSTEIN.

among the scattered settlers to raise money for schools.

In 1910 the State of Oregon began a system of vocational education, and here again the Jews made a contribution, for eight years before, in 1902, the Council of Jewish Women, sparked by Miss S. J. Mayer and Mrs. Henry Hauserman, started a vocational school in Portland.

In the 105 years that have passed since Goldsmith and May settled in Portland, the Jews of Oregon have, together with large numbers of men and women of other faiths, worked harmoniously toward the building of this great western empire.

Schoenberg's Work Heard Presented In Hamburg

THE world premiere of Arnold Schoenberg's opera "Moses and Aron" was presented in Hamburg by the symphony orchestra of the Northwest German radio. 1900 persons crowded into North Germany's largest concert hall to hear the highly difficult work performed by a full orchestra and three choirs which spent ten weeks in rehearsal.

ONCE there was a family of eight children. The parents believed firmly in education and if a child showed an aptitude for music he was given the opportunity to take lessons. They also saw to it that their six sons went to Hebrew school to learn further what it was to be a Jew.

Well, the parents did a pretty good job and the children grew up to be respectable members of society. The two daughters were married and the sons, all except one, were married too. One son was a doctor; then there was a lawyer, a dentist, and an accountant. The children were a credit to their parents.

All, that is, except one. He was the sixth son and the seventh child. His name was Morry. Now some people might call him "the black sheep" but he wasn't really that because he had never done anything actually reprehensible.

Morry had a fine musical talent and was ambitious to be a concert pianist. The parents were doubtful, but when they saw him sitting at the piano for hours at a stretch, they comforted themselves, the mother especially, with the dream that some day Morry might be another Horowitz.

He was different from the other seven children in that he would not conform or do the things they did, and what was more, he would laugh at the ordinary, respectable things they did. He had always been like that.

Now, the mother was something of a philosopher. You have to be a philosopher when you rear eight children, but she never could quite understand her seventh child. Being a good mother, however, she tried to help him when he said he wanted to go to New York to make music his career.

Yet Morry alone in New York worried her. Who knows what he ate? And when one by one the other sons picked their nice wives, it bothered her; why shouldn't Morry have a nice wife too?

When the father died and all the sons went to the synagogue to say the evening prayer, she worried again. Would he ever be like the others? When the brothers reproached him for his lack of filial duty, he only said, "I'll always remember Pa. I don't have to go to the Temple."

That was the type he was; he just would not conform.

It happened when Morry was twenty-

three that the mother had her sixtieth birthday and all the children said it would be nice to have a dinner party for Ma at a nice place somewhere. Morry was in New York then and they wrote to him, saying he had to come, that it would look terrible if all the children were there and he was not. One brother—I think it was the accountant—sent him a railroad ticket.

On the evening of celebration there they all sat, making a beautiful sight. But Morry grumbled.

"So, it's your birthday, Ma," he said, "that's nice." He looked at all his brothers and two sisters and said, "What am I doing here? I'm leaving tomorrow." He said he wasn't used to eating such rich food, glared at the brother who had sent the ticket and just wouldn't yield and enjoy himself. Then he saw Mona.

Mona happened to be a model at a better dress shop and Morry's sisters and sisters-in-law all knew her, for they shopped in that store. Mona had a small, doll-like face, beautiful blond hair, and her figure—well—she was a model.

After Morry saw Mona, and after he met her, he didn't leave for New York; in fact, he stayed home for two months. At times he literally nearly pounded the piano to bits, and at other times, the music was so sweet that even his mother, who had seen seven of her children express themselves in love, had to admit that even in love Morry was different. Sometimes he sat for hours without moving, sometimes he ate, sometimes he didn't; much as she loved her son, the

The Ritual

THE nicest thing that I recall from long ago when I was small is standing still, on tiptoe tall To watch as Grandma in her shawl So softly prayed; then on the wall The candle shadows soon would fall When it was Friday, Sabbath eve.

And now that I am grown and wed,
My daughter watches me instead.
With ancient prayer my cares are shed
As in the flames I look ahead
To see the future, clearly read
When her own child will hear it said
On every Friday, Sabbath eve.

EILEEN BASNER.

A LOVE STORY

By HELEN WEBER

mother wished he would leave for New York and do there what he always did. Then, at least, she could have her dream that some day he would be another Horowitz.

Morry was in love all right, but he hadn't planned it, and when he sat brooding he was trying to figure out what would happen to his music if he had a wife. The piano might go *pfift* is what he thought most. But Mona, after she became better acquainted with Morry, realized that he was in love with her, made up her mind that she would marry him. Of course his family name meant a lot to her—they had eight charge accounts in the Town Shoppe, and she would have liked a charge account herself. But it was the romantic personality of Morry that impressed her deeply; she appreciated his high talent, sensed his emotional difficulties and sympathized with them.

Soon Morry said, "I didn't go back to New York because of you."

"That's too bad," Mona said, "why not?"

Later Morry said, "Did you ever think of modeling in New York?"

"Why, no," Mona said. "Why?"

Later still Morry said, "I'm in love with you."

"That's nice," Mona replied.

After that he took to waiting outside the Gown Shoppe. One day he said, "Will you marry me?"

"I'll think about it," Mona told him.

That was the day Morry went home and sat so long and so still his mother thought she would have to call her son who was the doctor. A few days later Mona phoned and asked Morry to come to dinner. He did, and met all the Golds. Then Mona met all the Greenwalds. The girls at the Gown Shoppe had a shower for her, and she shopped for a suit and a hat to wear at her wedding.

If Mona was disappointed when she got to New York and saw where Morry was living and where she would live, she never let Morry know it. Their home was one large room that held a beautiful piano, two couches, one of which became their bed, a table, and a couple of chairs. Everything except the piano was piled high with music and dust. They shared

a kitchen and a bathroom with other aspiring musicians and professionals.

Morry had a few pupils, and every now and then he would get a check for a concert. Often he would receive money from his mother. It was money the other children so generously gave her, and if they knew she sent it on to Morry they never seemed to care.

Mona cooked in the community kitchen, washed her hair in the community bathroom, and got some clothes modeling jobs; but the glow of happiness never left her cheeks. As for Morry, it was true he spent less time at the piano, just as he had feared; how could he not with Mona in the same small room? But after a while love and music became synonymous and each improved because of the other.

In all their years together they had but one quarrel and that was because of Morry's mother. After her death Mona read the letters the brothers sent reminding him there were prayers to be said, and Mona wanted him to remember her as he had been taught. But Morry repeated what he had said when his father had died: he didn't need prayers to remember his mother.

They had five years together when the future began to look very bright. This was after Morry had played at Town Hall and gotten wonderful reviews, and a top agent was after him with a contract. Mona complained of a sore throat and two days later she was dead of bulbar polio.

Morry closed the piano and went home to bury Mona beside his Mother and Father. And then Morry said to his brothers:

"I want to say the prayers for Mona. What must I do?"

The brothers all stared at each other. "It isn't customary to say *kaddish* for a wife," the brother, who was a lawyer, said, unable to look at Morry.

"I don't care if it is customary or not," Morry said, "tell me, what must I do?"

"Go to the synagogue every day for eleven months. In summer it can be later, in winter earlier, but always before the sun goes down." Another brother, the doctor, said, "But your Hebrew isn't too good."

"He can say it in English," another brother, the dentist, said.

"No," Morry said. "In Hebrew. You must help me with the Hebrew."

So they taught him the prayer and every evening for eleven months before the sun went down, no matter where he

was, or what he had to do, Morry went to the synagogue to say the words, "*Yisgadal veyitkadasb shmeb rabab — magnified and sanctified be the Name of God . . .*"

THE FRIENDLY ARAB DRUSES

By MILTON FRIEDMAN

ISRAEL'S 17,000 Druse citizens (friendly Arabs) are preparing to launch a fund-raising drive among American Druse on behalf of Israel. Their objective is Israel-Arab peace.

Kamal Mansour, son of the chief of Isifya, is planning a trip to the United States, and especially to Richmond, Va., where a considerable number of Druse have settled. Educated at Hebrew University, Mansour feels that Israelis should participate in the building of the state. He believes that the situation of Israel's Druse inhabitants can be used to illustrate Israel's desire for goodwill with its neighbors.

Mansour thinks American Arabs have been subjected to a one-sided barrage of Arab League propaganda and he hopes to familiarize them with the favorable view of the Druse people toward Israel.

A people noted for militant defense of its rights, the Druse of Israel sought permission of the Israel Government to send a Druse expeditionary unit into Syria, where their brethren have been persecuted because of the known sympathy with the Jews. This permission was denied because Israel could not agree to the armed intervention of its citizens in the affairs of another country. Prime Minister Sharett, however, met with a Druse delegation and made it very clear that Israel's sympathies were with the Druse minority of Syria although it was impossible to intervene on their behalf by armed force. Sharett recalled that Israel's Druse rallied under the Mogen David in 1948 and performed effective service.

The Israel Druse mission to the United States will seek to invite Americans of Druse origin to visit Israel to see at first hand how Jew and Druse live as brothers. Stanton Griffis, a former American ambassador to Egypt who isn't noted for pro-Zionist leanings, once visited the Israel Druse. He pointed out that Dr. Farid Zeineddine, Syrian Ambassador to Washington, is of Druse origin. A spokesman for the Israel Druse replied to Griffis, speaking as an Israeli. He said: "We are not proud of his (Zeineddine's)

activities against us."

Feeling themselves an integral part of Israel, the Druse there say that if the nation's total economy is improved they will benefit along with the rest of the country. They strongly oppose Arab League economic warfare against Israel. The fund-raising campaign they visualize would contribute toward industrial development to counter the Arab blockade. They are not thinking of a large bond drive but only a modest and sincere effort to build a bridge of cooperation between the Druse here and their kin abroad.

By ethnic definition, the Druse are considered by many to be essentially of Arabic stock. Their religion is unique, however, and distinct from the Moslem creed. An industrious and intelligent people, their settlements are easily distinguishable from those of neighboring Moslems.

The only trouble Israel authorities see with the Druse citizens is the possibility that they may one day wish to emigrate from Israel. The Druse entertain national aspirations in the Jebel Druse area of southern Syria. They dream of eventually establishing a Druse national home in that area. It may be that Kamal Mansour, son of the chief of Isifya, will emerge as the Theodore Herzl of Drusim. But there is little likelihood of a Syrian "Balfour Declaration."

Scientist Honored

Prof. Ernst Boris Chain, co-discoverer of penicillin and world renowned scientist, who was driven from Germany a refugee of Nazism, was presented with the Paul Ehrlich Prize for Medical Research for 1954, at a ceremony in Frankfurt, Germany, opening the centenary celebration of the birth of Dr. Ehrlich.

Dr. Chain, son of Russian Jewish parents who settled in Berlin, is currently head of the department of research in chemical microbiology at Rome's Istituto Superiore di Sanita. At 47, Dr. Chain is chairman of the experts' committee on antibiotics of the World Health Organization. He is a Nobel Prize winner.

HIGHLIGHTS OF THE NEWS

INVESTIGATORS VINDICATE GERMAN-JEWISH LEADER DRIVEN TO SUICIDE

THE criminal charges against the late Dr. Philip Auerbach, postwar leader of German Jewry, are by implication repudiated in a report just issued by the Bavarian legislature's "Auerbach Investigating Committee" after 31 public hearings and a probe lasting almost three years. The Investigating Committee was set up in the spring of 1951, shortly after Dr. Auerbach's arrest, to examine the conduct of those Bavarian civil servants and cabinet members whose functions had included supervision of the State Agency for Restitution and Indemnification. These officials were headed by Dr. Auerbach for more than four years. No neglect or dereliction of duty on their part can be shown, according to the 16-page final report of the inquiry group.

The allegations against Dr. Auerbach himself, which drove him to suicide after he had been sentenced by a court composed of Nazi judges, were not within the direct province of the committee. Yet its terms of reference made it inevitable that the investigation kept reverting to

the personality of the Jewish leader and to the manner in which he discharged the duties of his office.

The formation of the Committee was proposed by Auerbach's foes, and its members were anything but friendly towards him. Nonetheless, the final report implicitly vindicates him with regard to the many defamatory accusations that were presented to the public as established facts in a reckless campaign of mud-slinging.

The committee notes that he was not a proper bureaucrat in the German civil service tradition, but it repeatedly acknowledges that, had he been one, he would have been unable to cope with the chaotic conditions in Bavaria before currency reform, when more than 100,000 Jewish displaced persons and tens of thousands of other Nazi victims clamored for aid. "Auerbach may have been energetic, industrious, meddlesome and talented," concludes the Committee report.

New Jewish Maternity Ward In Teheran

THE opening of a new, 10-bed maternity ward in Teheran, Iran, an extension of the Kanoun Kheir Khah Hospital, established a "new milestone in the rejuvenation of Persian Jewry," it was reported by Dr. William M. Schmidt, of the Joint Distribution Committee, who attended the inaugural ceremonies.

The new addition to the hospital will enable Jewish mothers from the squalid *mebahle* (ghetto) to receive expert obstetrical care through modern medical knowledge and equipment. For the past 2,000 years, even until today, the lives of Jews here have been governed by superstition and archaic ideas while at the same time their health was beset by many handicapping ailments.

The first alleviation of the plight of Persian Jewry was made in 1945 when JDC established a small out-patient clinic in Teheran. In the following years branches of this unique institution were

opened in many JDC-sponsored schools until today there are 12 clinics in Iran, five of them in Teheran itself.

The active interest that Persian Jews take in the affairs of the hospital and other JDC-supported programs was demonstrated, Dr. Schmidt said, in the ceremony opening the new maternity wing. Since no auditorium was available in the hospital, the event was to be held in the hospital corridor. When Dr. Schmidt arrived, he found the bare walls covered with colorful Persian rugs and the corridor attractively arranged with tables and chairs — all donated by local Jews who wanted to insure a successful inaugural ceremony.

CONTRIBUTE
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Prof. Einstein Is 75

PROF. ALBERT EINSTEIN was the recipient of messages of congratulations on his 75th birthday from many lands. Among the messages were greetings from Indian Prime Minister Nehru, novelist Thomas Mann, philosopher-teacher Bertrand Russell and scientist Linus Pawling of California Institute of Technology.

On March 13, the date of the Einstein birthday, 200 persons, including educators, scientists, writers and social scientists, attended an all-day session in Princeton on academic freedom held to mark Prof. Einstein's birthday. Although Dr. Einstein did not attend the meeting, he sent written replies on five questions concerning civil liberties and academic freedom submitted by the Emergency Civil Liberties Committee, sponsor of the meeting. In his replies, Prof. Einstein hit out sharply at "inquisitions," Congressional investigations of political opinions of individuals and "witch-hunting."

The *New York Times*, in an editorial on Prof. Einstein, noted that his contributions to the world of science had changed the lives of his contemporaries, despite the fact that so few understood them, and quoted the late George Bernard Shaw's remarks that Einstein's name would go down in history with those of Pythagoras, Aristotle, Galileo, and Newton. The editorial also paid tribute to his political belief in democracy and liberty and declared that "his genius is for mathematics and philosophy, not for politics."

In Jerusalem, President Ben Zvi delivered an address at a convocation of leading Israeli scholars marking Dr. Einstein's birthday. The program, organized by the Hebrew University, Haifa Technion and Weizmann Institute of Science, featured discussions of Prof. Einstein's work by leading scientists.

NEWS OF THE CENTER

Sisterhood to Conduct Late Services This Friday

The late Friday Night Lecture Services will be conducted by our Sisterhood this Friday evening, March 26th. See program in special announcement on this page.

Concluding Late Friday Night Service April 2

The Post-Bar Mitzvah Fellowship will take over the concluding Late Friday Night Lecture Services next Friday evening, April 2nd at 8:30 o'clock. The service will be devoted to honoring those students who have continued their Hebrew studies for two years beyond Bar Mitzvah.

Unveiling of Mr. Goldberg Monument

The unveiling of a monument in memory of the late Mr. Joseph Goldberg, former Administrative Director of the Center for over thirty-three years, will take place this Sunday morning, March 28th at 11 a.m., at the Brooklyn Jewish Center sub-division of the Montefiore Cemetery at Springfield, L. I. No postponement.

Dinner to Aid United Jewish Appeal

The Center campaign for the United Jewish Appeal is now in full swing. The members of the Committee are actively engaged in contacting the membership for contributions to the Appeal. The Annual Dinner will be held in our building on Thursday evening, May 6th. Reservations may be made at the Center office at \$6.50 per person.

Mr. Harry Leventhal is again Chairman of the Center Committee this year, and is aided by Messrs. Saul Abelow, Frank Schaeffer and David Spiegel.

Unveiling of Mrs. Feinberg's Monument

A monument in memory of the late Mrs. Philip F. Feinberg will be unveiled on Sunday, March 28th at 2:00 P.M., at Mt. Judah Cemetery, Cypress Avenue, Ridgewood, Brooklyn, N. Y. No postponement.

Personal

Mr. Alvin Goldberg, son of Mrs. Anne Goldberg and the late Mr. Joseph Goldberg, has been accredited a Certified Public Accountant.

Chairmen of Standing Committees

OUR President, Dr. Moses Spatt, has appointed the following Chairmen and Vice-Chairmen of Standing Committees of the Center:

Budget Committee: Max Herzfeld, Chairman.

Catering Committee: Hon. Emanuel Greenberg, Chairman.

Cemetery Committee: Isidor Fine, Chairman; Aaron Gottlieb, Vice-Chairman.

Chevra Kadisha Committee: Louis Albert, Chairman.

Delinquent Accounts Committee: Morton Klinghoffer, Chairman.

Forum and Education Committee: Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.

Fund Raising Activities Committee: Maurice Bernhardt, Chairman.

Hebrew Education Committee: Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Aaron Gottlieb, Chairman; Milton E. Spatt, Vice-Chairman.

Institute of Jewish Studies for Adults: Dr. Reuben Finkelstein, Chairman.

Library Committee: Dr. Reuben Finkelstein, Chairman; Morris Neinken, Vice-Chairman.

Membership Committee: Samuel H. Goldberg, Hon. Chairman; Frank Schaeffer, Chairman; Leo Kaufmann, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Hon. Chairman; Israel Kaplan, Chairman; Isidor Lowenfeld, Vice-Chairman.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chairman.

Committee on Ritual and Religious Services: Abraham Ginsburg, Hon. Chairman; Jack Serman, Chairman; Louis Daum, Vice-Chairman.

Sub-Committees of the Religious Committee

Musical Services: Irving S. Horowitz, Chairman; Ushers Committee: Carl A. Kahn, Chairman.

Social Committee: Saul S. Abelow, Chairman; Ira I. Gluckstein, Vice-Chairman.

Visitations Committee: Philip Palevsky, Hon. Chairman; Max Goldberg, Chairman; Louis J. Palatnick, Vice-Chairman.

Youth Activities Committee: Irvin I. Rubin, Chairman; David M. Gold and Lawrence Meyer, Vice-Chairmen.

P.T.A. Meeting of Hebrew And Sunday Schools

The next meeting of the Parent-Teachers Association of the Hebrew and Sunday Schools will be held next Wednesday evening, March 31st at 8:30 o'clock.

THE SISTERHOOD

will conduct

LATE FRIDAY EVENING SERVICES

This Friday, March 26, 1954

at

8:30 o'clock

Symposium on

"THE JEWISH WOMAN'S CONTRIBUTION TO AMERICAN LIFE—A TERCENTENNIAL EVALUATION"

Panelists

MISS HELEN ARONOW
MRS. MORTON KLINGHOFFER
MRS. MORDECAI H. LEWITTES

Moderator

MRS. FRANK SCHAEFFER

Greetings by

DR. ISRAEL H. LEVINTHAL

Responsive Reading

Mrs. Irving Chinitz
Mrs. Abraham Meltzer
Mrs. William Rothstein
Mrs. Bernard Weissberg

CANTOR WILLIAM SAULER
will officiate

Community Singing will be led by
DAVID WEINTRAUB

Ong Shabbat Will Follow

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AURUTOV, MISS ISABELLE; Res.: 1463 Ocean Ave.; *Proposed by* Doris Berger.

BECKER, MISS MARILYN; Res.: 485 Shepard Ave.; *Proposed by* Marilyn Kaufman, Sidney Zarider.

DONNER, JULIUS; Single; Res.: 210 Roebling Street; Bus.: Insurance, 500—5th Ave., N. Y.

DYBLINSKY, MISS BELLE; Res.: 233 E. 92nd St.

ELLWEIN, DR. GRIEFER; Single; Res.: 3005 Farragut Rd.; Bus.: Dentist, 3215 Newkirk Ave.; *Proposed by* L. Berman, Sidney Zarider.

EPSTEIN, NATHAN; Single; Res.: 1734 St. Johns Pl.; Bus.: Office Mgr., 99 Hudson St.; *Proposed by* Jack Raphael.

GOLDBERG, SAMUEL; Single; Res.: 173 B. 134th St., Belle Harbor; Bus.: Metal, 633 Berriman St.; *Proposed by* Meyer Pearlman.

HARRIS, HARVEY; Single; Res.: 1830 Prospect Pl.; Bus.: Salesman, 20 W. 36th St.; *Proposed by* Sam Walker, Bernard Kabikow.

KAY, GILBERT; Married; Res.: 350 Empire Blvd.; Bus.: Taxi.

KORN, REUBEN; Married; Res.: 883 Montgomery St.; Bus.: Electric, 636 Bway.

LEVINE, MISS EILEEN; Res.: 5103 Clarendon Rd.

LIEBERMAN, MISS DIANNE; Res.: 346 E. 92nd St.

LIEBERMAN, MISS STELLA; Res.: 340 E. 92nd St.

MEISELMAN, MRS. ADA S.; Res.: 850 St. Marks Ave.; *Proposed by* Leo Kaufmann, Helen Shear.

MOSKOWITZ, BENJAMIN; Married; Res.: 585 Rutland Rd.; Bus.: Dairy Products, 20 Harrison St.; *Proposed by* Max Ballas.

NESH, MISS FLORENCE; Res.: 164 Hart St.

PECHMAN, BEN; Married; Res.: 1354 President St.; Bus.: Baker's Supplies, 59-32—57th St.

PROBER, MISS SYDELLE; Res.: 485 Shepherd Ave.; *Proposed by* Marilyn Kaufman, Sidney Zarider.

ROBBINS, ALBERT; Married; Res.: 69-23—172nd St.; Bus.: Dairy Food Salesman; 777 Stone Ave.; *Proposed by* Edward Manes, Bert Block.

SALUTSKY, MISS DOROTHY; Res.: 375 Utica Ave.; *Proposed by* David Yawitz, Aaron A. Berman.

SHAW, BARNEY; Single; Res.: 3111 Brighton 1st Pl.; Bus.: Salesman, 148 Madison Ave.; *Proposed by* Jack Raphael.

SPIEGLER, MISS BARBARA; Res.: 2210 Avenue I.

The following have applied for reinsertion:

BARER, SEYMOUR M.; Single; Res.: 1140 Blake Ave.; Bus.: General Manager, 671 Bergen St.

PIKEN, MISS HELEN; Res.: 751 St. Marks Ave.

FRANK SCHAEFFER,
Chairman, Membership Committee.

Mr. and Mrs. Club

The last meeting of the Mr. and Mrs. Club, on Thursday evening, March 18th, the Purim holiday was celebrated with a Service held jointly with the Young Folks League and the Junior League, when all listened to the reading of the Megillah.

A very fine Purim celebration followed and all enjoyed a most delightful evening.

Please let us call your attention to the fact that our annual affair will be held on Saturday evening, May 22nd. Tickets are priced at \$10.00 per couple; dress is optional; door prizes will be awarded; there will be dancing to live music and plenty of food and drink. Tickets may be secured at the Center desk. Remember this date and reserve it.

THE MR. and MRS. CLUB

Yiddish Film Festival

Monday, April 26th, 8:00 P.M.

"THE DYBBUK"

Monday, May 3rd, 8:00 P.M.

"GREEN FIELDS"

Admission: 60¢ each performance

\$1.00 for series

Tickets available at Center desk.

All Are Welcome!

JUNIOR LEAGUE

THE Junior League, the Center's teenage college group, has worked out for itself an ambitious and interesting program of activities. These offer a wide variety of approach and present a strong attraction to the membership.

On February 4, at a well attended meeting, Mr. Norman J. Felig, Assistant District Attorney of Kings County, spoke on "Drug Addiction and Its Relation to Juvenile Delinquency."

Mr. Sholom Secunda, musical director of the Center, was the guest speaker on February 11. In observance of Jewish Music Month, Mr. Secunda delivered an illustrated talk on "The Origins and Characteristics of Jewish Music."

The following week, a variety show was presented by and for the members.

Mr. Lawrence Meyer, a vice-president of Zionist District No. 14 and vice-chairman of the Youth Activities Committee, was the guest speaker at the meeting on February 25. Mr. Meyer delivered a timely and interesting address on the latest developments in the Zionist movement, following which he led a discussion on the famous Ben Gurion letter.

On March 4, Mr. Hyman Brickman, adviser of the Junior League and supervisor of the Center's Youth Activities, opened a series on "Jewish Communal Organizations" by speaking about the Hebrew Sheltering and Immigrant Aid Society (HIAS). Since Mr. Brickman is a member of the HIAS staff, he was well qualified to discuss the subject.

On March 11, the members of the Junior League listened to the rendition of an "Eternal Light" program, "The Embers Still Burn."

With Purim falling on the same evening as the March 18 meeting, there was a Young People's Purim service arranged jointly with the Young Folks' League and the Mr. and Mrs. Club at which the Megillah was read.

For the meeting of Thursday evening, April 1st, the program will feature Mr. Melvin D. Freeman, Consultant for B'nai B'rith and Federation Employment Service, who will speak on "Job Hunting and the Interview." His talk will be supplemented by a film "Choosing Your Occupation," followed by a question and answer period. Social Hour follows.

THE HEBREW SCHOOL

THE Choral Group of the Hebrew School, under the direction of Mr. David Weintraub, sang at the presentation of the play, "To Wake the King" at the Children's Theater, 154 West 93rd Street, on March 7. The children will perform again on April 5.

"To Wake the King" is a play with musical interludes based on a Hebrew drama by the poet Yaakov Kahan about the return of King David to help the Jewish people in time of trouble. The performance was given by the Children's Theater under the sponsorship of the Jewish Education Committee. The cast consists of professional actors assisted by students in choral groups.

The selection of our school was a significant honor and a tribute to the excellent musical work being done in the Brooklyn Jewish Center. The choral group is an extra-curricular activity which meets after sessions which conclude at six o'clock. The members of the group have also sung at holiday celebrations, at the Junior Congregation services, at P.T.A. meetings and at commencement exercises.

The following students took part in the performance: Joseph Benezra, Marion Brown, Steven Brilliant, Nathan Kantor, Carol Coopersmith, Robert Douglas, Lenore Epstein, Rita Fischer, Marian Fischer, Rochelle Frigand, Isabel Gallant, Michael Goldstein, Richard Goodman, Carol Goshen, Baila Handelman, Beryl Klinghoffer, Marsha Kramer, Gerald Kuchinsky, Norman Kurland, Reva Levine, Barbara Lipsius, Phyllis Markowitz, Carol Morong, Joseph Moskowitz, Myra Nelson, Joel Nisselson, Barbara Nochlin, Lois Polivnick, Susan Paster-nack, Robert Rabiner, Allan Rashkin, Joan Rezak, Leah Schmerler, Karen Schiff, Steven Shirk, Renee Silverman, Robin Soloway, Susan Spevack, Carol Teig, Lenore Weitzman, Shirley Wilmers, Richard Zeitz and Karen Zimmerman.

The Florence Marshall Hebrew High School has commended the graduates of our elementary department who have continued their studies beyond graduation. The following students were praised for their outstanding achievements: Susan Altman, Paul Kushner,

Abigail Rabinowitz, Naomi Raphael, Dorothy Spinrad, Charles Stein, Sol Tanenzapf and Alma Rothberg.

The essay contest sponsored by the Sisterhood of the Brooklyn Jewish Center, titled "What Torah Means to Me," stimulated interesting compositions by students of our school. The winner was Linda Shander, of the graduating class. Linda read her prize-winning essay at the Torah Luncheon on Wednesday, March 10th.

The students in our secondary department arranged a community breakfast and service on Sunday, February 28, 1954. The guest speaker was Mr. Samuel Klein, instructor of our Post-Graduate class, who spoke on the subject, "Dual Loyalty." In the discussion that followed it was stressed that American Jews have one citizenship, but that Americanism encourages us to work for the welfare of our co-religionists in Israel and in other countries.

The chairman of our Hebrew Education Committee, Mr. Julius Kushner, headed a panel on "The School Board and Its Relation to the Faculty," at the Layman's Conference arranged by the United Synagogue on Wednesday, March 3. One of the recommendations of the panel was that the status of the teacher be improved in every way possible and that synagogues recognize the importance of the teacher's contribution to the community by extending membership privileges to the members of the Hebrew School faculty.

The Principal's Council of the United Synagogue Schools was addressed at a recent meeting by Rabbi Mordecai H. Lewittes who spoke on "The Art of Supervision." He stressed the importance of selecting qualified teachers and working in a constructive way for the improvement of instruction.

The Junior Congregation recently arranged a special Sabbath Service at which the girls in the congregation officiated. The purpose of this service was to emphasize the need for our girl students to attend the synagogue and to appreciate the beauty of Jewish worship.

WORKING MEMBERS OF HUMAN RACE

SOMEWHERE in the coming year disaster will strike ruthlessly. Our own Brooklyn is not immune. On Thanksgiving eve, a few years ago, the Long Island Railroad wreck killed 79 persons and injured hundreds. The Red Cross disaster unit was on the scene immediately after, giving emergency aid and comfort to the victims, blood for transfusions was supplied by the five New York City Chapters, including Brooklyn.

When tragedy strikes, you can be there, as a good neighbor and friend helping in the difficult days to restore peace of mind to the disaster victims.

You can be there providing food, shelter, clothing, medical and nursing care.

You can be there helping to rebuild shattered lives and homes.

The 1954 Brooklyn Red Cross Campaign for Members and Funds gives you the opportunity to take part in the inter-faith and non-sectarian services performed each day for someone, somewhere, at home or abroad.

The truce in Korea has not lessened Red Cross responsibilities. On the contrary, there are still more than 3,000,000 men and women in uniform. They need help from Red Cross now. Others, home again, apply every hour to your Red Cross Home Service department at 408 Jay Street for assistance in order to readjust completely to civilian life or in applying for financial benefits to which they are entitled by reason of their military service. Last year Brooklyn Red Cross discussed their problems with 32,030 families of all faiths applying for financial assistance and guidance—the families of 26,085 active servicemen and 3,375 veterans.

Two-thirds of the blood collected by Red Cross in Brooklyn will now be used by your family and those of your neighbors because the cessation of hostilities in Korea has brought with it a reduction in the need for blood on the front lines. In 1954 the Red Cross will provide almost three times as much gamma globulin for the polio season as was used during all of 1953. Your contributions during the fund campaign can help save a child from the crippling effects of polio.

Please send all contributions to Mrs. Lawrence Meyer, in care of the Center.

THE CENTER ACADEMY

ON WEDNESDAY, March 17th, the warm and colorful holiday, Purim, was celebrated with programs appropriate to the interest and level of all the children at the Center Academy. Paper-craft in all forms was evident. Under the supervision of Mr. Louis Harris, our art teacher, the children made original masks and other decorations for their gaily-adorned rooms. Everywhere Purim was present.

Many songs were taught to the children for the occasion by Miss Gladys Gerwitz, the music teacher of the Center Academy. The Choral Group offered several selections. The children sang the songs gaily and with spirit and danced to the tune of the beautiful music.

The presentation consisted of a delightfully gay costume parade, and the day concluded with the distribution of gifts in all grades for all the children—one of the most characteristic features in the observance of the Purim feast. Hamantaschen were served as refreshments at a delightful luncheon.

The next day, at 2:30 P.M., the Megillah was read by Rev. Meyer Rogoff, in the Beth Hamedrash. At the mention of Haman's name, the children interrupted the reading with their graggers and Raashanim (noise-makers). Rev. Rogoff has been reading the Megillah for our children for more than twenty years. May he be well and happy for many more years—and read the Megillah to our children next year, and the year after, and the year after, ad infinitum.

Many thanks to Mr. Leo Shpall, Head of the Hebrew Department, and his staff, for their fine efforts in arranging this memorable Purim celebration.

With the permission of one of the parents of a Kindergarten child at the Center Academy, we are sharing the contents of these notes with you.

"This is written to congratulate the Center Academy in selecting Mrs. Newman as your Kindergarten teacher. Speaking for myself, I feel that she has all the traits parents would look for in a teacher whose job it is to start their child in a new world of education. Because of her understanding manner and gentle way, my son Leon, who is a very quiet child, seems most anxious to go to school every morning.

"If Mrs. Newman is a model of the type of teacher selected for the Center Academy classes, then I am one of the many mothers who is very happy to have my son Leon attend such a school.

Mrs. Abraham A. Bernhardt."
(Addressed to Mrs. Krulik, Grade III.)
"It is a rather odd procedure for me to take the initiative in writing to you about Arthur. However, I feel a strong impulse and so must write.

"Arthur was always inquisitive, but now his drive to acquire information is simply terrific. As a result I find that he is learning very rapidly and is becoming increasingly happy. When he comes home from school, he is so radiant, so joyous, that I feel positively thrilled. I know that you are largely responsible for this, and hence this note of gratitude. I want you to always remember that you helped to direct his great energy into

controlled channels. He loves you and I am sure you love him too. Yes, you have created an atmosphere of love in school.

Mrs. Ida Sinkman.

* * *

The Fourth Grade is completing a class scrapbook in the Social Studies.

The Fifth Grade has begun the study of the Book of Joshua, while the Sixth Grade is using Sippurim Kalim as a Hebrew text-book. This is an advanced book of Hebrew stories.

The Seventh Grade is intensely interested in the study of selected passages from Rashi, which they are studying in connection with their study of Chumash. They are also absorbed by their work with Pirke Aboth (Ethics of the Fathers).

The drive for the Jewish National Fund is in full swing. The children will receive tree certificates for their contributions.

Additions to Library

The following books have been added to our library for circulation:

The Siege—Illus Kaszer
The Jews in the Soviet Satellites—Meyer
Starlight Stones—L. Freehof (Juvenile)
My Promised Land—Bar-David
Religion of the Age and Ages—Hershman
Young Peoples Hebrew History—Wallis
The Good for Nothing—Yaffe
Young Howes of the Living Religion—Gaer
Ambassador's Report—Bowles
But We Were Born Free—Elmer Davis

Hebrew

Nibhar Shirath America—Abinoam
Sefer Aserif
Perush al Sefer Sh'moth—Kasutto
Mikrah Meforash Tehilim—Hartum
Hanegev Harahok—A. Lemberg
Tanach—A. Kahana (3 vols.)
Sefer Hagro—Rabbi Mamin (2 vols.)
Sefer L'Hoshua—Hershkowitz-Zeidman
Hibur Yafa M'Hajushua—Rabeun Nissim ben Ya'akov

Sabbath Services

Friday evening Service at 6:05 p.m.
Kindling of Candles at 5:59 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: Shabbat Parah—"Shemini"—Leviticus 9.1-11.47: Numbers 19.1-22—Prophets: Ezekiel 36.16-38.

Rabbi Levinthal will preach on the weekly portion of the law.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud, under the leadership of Rabbi Jacob S. Donor, will begin at 4:15 p.m.

Rev. Bernard Oklan will speak in Yiddish at 5:30 p.m.

Mincha services at 6:05 p.m.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 6:05 p.m.

Special Maariv Services: 7:30 p.m., except Fri., Sat., and Sun.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Morris Hecht.

Mr. and Mrs. David Hirsh, in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Zachariah Marcus.

CENTER YOUTH ACTIVITIES

THE Youth Activities program at the Center is continuing at the rapid pace which has been set for the year. A well-rounded master program is in effect. In addition, each of the clubs has ample opportunity to plan its own social, cultural and athletic activities. On a recent Saturday night, for example, the following programs were being followed by individual clubs: a social gathering, a film, a playlet rehearsal, a basketball game, a checker tournament and a discussion on current events. At the same time, the master schedule called for a program on Theodore Herzl, and the club leaders were being guided by a special memorandum prepared for this occasion.

Through the cooperation of the Chug Ivri of Eastern Parkway, a Chug Ivri Lanoar has been organized with the volunteer services of two outstanding educators and Hebraists, Mr. Zevi Glatstein and Mr. Meyer Appleman. The meetings are conducted entirely in Hebrew, even to the taking and reading of the minutes. From small and modest beginnings, the Chug Ivri Lanoar has grown rapidly in size and quality. It is evident to all that, judging from the size and enthusiasm of the group this activity is here to stay.

Only two days after the innovation of a Chug Ivri Lanoar, another new activity was added to the Youth program. On February 9, the first meeting of the Brooklyn Jewish Center Youth Council was held, with representation from each of the clubs. It was an exciting session climaxed by the election of officers. Lawrence Levy, Club Herzl, was elected president; Barbara Pellman, Oneg Shabbat Group, vice-president; and Eileen Weinstein, Akiba, secretary. Though the original plans called for a meeting once a month, the group has stubbornly insisted on meeting every Tuesday evening. Its argument that it has a great deal of business to handle cannot be refuted—the record speaks for itself.

The purpose of a Youth Council is obvious. It will bring democratic action and self-rule to this important facet of Center activities. The delegates themselves have ample opportunity for self-expression, and this experience is certainly valuable to the growing youngster.

* * *

At the Late Friday Night Lecture Services held on February 19, reports were

given by the Center's delegates who had attended the United Synagogue Youth Convention at Atlantic City on December 28-30. The speakers gave their own impressions of this event as it had reacted upon them and had affected their outlook on Judaism and Jewish living. The large audience was inspired by the remarks of these members of our youth clubs.

* * *

The Jewish Music Festival, held on Saturday evening, March 6, will long be remembered by our club members and their parents. This long-heralded event, climaxing the observance of Jewish Music Month, saw every club group participating in a comprehensive repertoire of song and dance. Cantor William Sauler sang a solo with his usual vocal skill. Miss Gladys Gewirtz, who had worked with the club groups on this project, also appeared on the program as a soloist. Upon conclusion of the formal part of the evening, the Oneg Shabbat Group touched off a demonstration of Israeli dancing, the gala dance session that involved club members and their parents for the rest of the evening.

THE SOLOMON GOLDMAN MEMORIAL

THE Solomon Goldman Memorial Foundation has been organized for the publication of the late rabbi's works. The eminent spiritual leader and scholar died last year in Chicago. The high importance of the foundation's function may be gathered from the partial list of its sponsors, which includes Professors Albert Einstein, Louis Ginzberg, Benjamin Mazar, Mordecai M. Kaplan, Alexander Marx, Carl Kraeling, Abraham A. Neuman, Selman Waksman, Justice William O. Douglas, and Golda Myerson. Its plans are to proceed with the systematic publication both of the manuscript works of Rabbi Goldman and of those scattered addresses and essays which are at present inaccessible to the public.

Rabbi Goldman's devotion to scholarly inquiries was paralleled by a passionate interest in numerous subjects scattered over the Jewish and non-Jewish fields. His major addresses and sermons—so far available only in manuscript form—are brilliant commentaries on the contemporaneous scene; and whether he touched on Zionism, communal organizations, intercommunal relations, Americanism, Jewish customs, Jewish ritual, Jewish institutional forms, modern religious forms, he exhibited everywhere the power of analysis and the eloquence which made him a unique figure in his generation.

Enjoy the Passover
Holidays in All Their
Traditional Beauty
With Inspiring Seder
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SH 3-3771 or IN 7-4257

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

As we reflect on the Purim Festival we just celebrated, which commemorated the deliverance of our people from Haman, we remember once again the great destiny that is ours. Throughout history, the glory has departed from those nations that singled out the Jew for persecution. Yet, today, centuries later, the Jews live on, having triumphed once more over a new enemy — the warring Arab nations.

The State of Israel has been established. But the increasing acts of hostility by the Arab nations against the Jews of Israel still continue. What can we here in America do to relieve our struggling brethren? The greatest instrument created to aid the Israelis, who are now facing an all-out economic struggle which threatens to destroy them, is the United Jewish Appeal. The success of the 1954 U.J.A. Campaign depends on the cooperation of all of us. We must see to it that we all do more, give more, and work harder than ever for this cause so that Israel can finally achieve a full measure of peace; peace based on freedom and international justice.

There will be no tomorrow for our people in Israel if we do not contribute to U.J.A. today.

BEATRICE SCHAEFFER, President.

Jewish Music Month and Brotherhood Week

At the February 15 meeting the significance of the patriotic anthems, led by Mollie Markowe at the piano, was most relevant to the themes of our rich program, Brotherhood, Americanism, Jewish Music Month and the inauguration of the American Jewish Tercentennial celebration. With Edith Sauler as the leader, the audience read responsively several verses on the "Brotherhood of Man." Greetings by our President, Bea Schaeffer, and the reading of the minutes by Shirley Gluckstein followed.

Sarah Klinghoffer, Chairman of the evening's program introduced the speaker, the Hon. William I. Siegel, Asst. District Attorney, Kings County and member of

the Center Governing Board. Mr. Siegel begged our indulgence while he simply told us a "few fugitive dates of history," expanding his theme "Our Jewish Pilgrim Fathers," in a magnificent and illuminating account of the early beginnings of Jewish settlement in the American colonies, which dates back to the arrival in 1492 of Christopher Columbus, a "Marano" Jew of the Inquisition period, although historians have established 1654 as the date when the first band of 23 Jewish pioneers arrived from Brazil, via Holland, one week before Rosh Hashonah, to find peace from persecution and oppression on these shores. Deploing the fact that we and our children know so little of our contribution to the American scene, our speaker was of the opinion that we could better answer the "diatribes, and calumnies, gibes, taunts and lies," if we learned more about our participation in the growth of our great country. Mr. Siegel's brilliant discourse emphasized the dominant part Jewish tradition played in the development of Puritan America and the great influence of our religion and ethics on Western civilization.

The keynote of our 10th annual Jewish Music Month Festival was a "delight of the Sabbath," a real Oneg Shabbat in mid-week. An inspiring musical and dramatic presentation of Morton Wishengrad's "Song of the Year," served to remind us not only of our musical contribution to the world, but also our gift of the Sabbath to mankind. Since this was also "United Synagogue Sabbath," a fusion of the two themes, the spiritual dignity of the Sabbath, and the full, rich chords and great Amens of the "Shir Hashirim," helped to bring forth a four-dimensional performance, by the narrators Sarah Epstein and Mildred Levine, by Cantor Sauler and Music Director, Sholom Secunda.

Cheer Fund Contributions

In honor of her daughter's engagement — Mrs. Iona Taft; In memory of her brother-in-law — Mrs. Sadie Kaufmann; In memory of Sarah Kushner's brother — Mrs. Bertha Zirn; In memory of her husband — Mrs. Lillian Kimmel.

Junior Congregation Oneg Shabbat

Mr. and Mrs. Julius Kushner will sponsor an Oneg Shabbat to the entire Junior Congregation and the Post-Bar Mitzvah Fellowship on Saturday, April 3rd, in honor of their 25th wedding anniversary.

United Jewish Appeal

Our Chairman, "Hershey" Kaplan and Mollie Meyer, urge all workers for the drive to contact their prospects and report progress and ample receipts as soon as possible so that we can conclude our efforts for the drive with great success. *Remember! Lives Depend Upon You.*

Red Cross

Sisterhood members are requested to make their contributions to Red Cross *through the Center*. Jewish efforts for Jewish causes are well-known, but our participation in non-Jewish organizations is hardly recognized; it is for this reason that we ask you send your contribution to us so that we may be counted.

Theatre Party

Our thanks to Chairman Sarah Epstein for her splendid efforts to make this project a social as well as financial success.

Friday Evening Services

The woman of our Sisterhood will conduct the late Friday Night Services on March 26, when a timely symposium will be conducted on "The Jewish Woman's Contribution to American Life—A Tercentennial Evaluation." Panelists: Miss Helen Aronow, a member of our Young Folks' League, Mesdames Sarah Klinghoffer and Laura Lewittes. Responsive readings by Mesdames Hilda Chinitz, Clara Meltzer, Martha Rothstein, Anne Weissberg. A delightful Oneg Shabbat will follow the services.

Membership Tea

The "Integration" Tea to welcome new members to our Sisterhood, held on March 3rd, at the home of Mrs. Louis Nelson, proved to be most enjoyable and informative. After introducing the new members, Membership Chairman Mary Kahn called on Beatrice Schaeffer, our President, who explained the aims and activities of Sisterhood. Rabbi Benjamin Kreitman was our guest speaker and Cantor William Sauler offered a fine musical program, accompanied by Mr. David Weintraub.

Nominating Committee

Recommendations for our staff of Officers and Executive Board may be made to Chairman Lil Levy, SL 6-8053, and her committee.

Course in Leadership

The Brooklyn Division of the Metropolitan Branch of Women's League will give a series of Leadership Courses, conducted by Mrs. Albert Fried, on Monday nights, April 5, 12, 19, 26, from 8 to 10 P.M., at the Jewish Center of Kings Highway, Avenue P and East 12th St. Registration fee is \$4.00. All interested please contact Mrs. Mollie Markowe, PR 2-1287.

Brooklyn Day For the Blind

Jewish Day for the Blind will be held on Wednesday, May 12, at the St. George Hotel. Purchase merchandise made by the blind from Mrs. Sadie Kurtzman, Chairman, SL 6-1796, and her committee. A large variety of useful articles are offered at far less than retail prices.

Hebrew School Scholarships

Sisterhood is privileged to sponsor three Scholarships to our Hebrew School, one to be known as the "Joseph Goldberg Scholarship."

Joseph Goldberg Memorial Forest

Follow Sisterhood's example—we have purchased twenty-five tree certificates to commemorate the Yahrzeit of our late Administrative Director, to be planted in his memory. Call Sarah Klinghoffer, SL 6-8252, order your trees and help the forest grow quickly so it will be a living manifestation of all Mr. Goldberg held dear in Eretz Israel.

Correspondence

"... The noblest Mitzvot to support the study of Torah... may God's blessings be the reward to every one of you for this fine deed." Rabbi I. H. Levinthal.

* * *

"Our gratitude for this contribution of tree certificates, and for the fine manner in which you have paid tribute to our distinguished friend and communal leader, Joseph Goldberg."—From the Jewish National Fund.

* * *

"We are deeply grateful for your generous gift to help bring much needed service to the blind people of Israel."—From American Foundation for Overseas Blind.

Calendar of Events

Friday, March 26—Sisterhood Friday Night Synagogue Services. Symposium, Oneg Shabbat. All welcome.

Brooklyn Jewish Center Review

THE YOUNGER MEMBERSHIP

ON THE evening of Tuesday, April 20, we will hold our annual election. The list of candidates selected by the Nominating Committee and the procedure for running for office by petition is posted on the bulletin board at the Center. We strongly urge all of our members to cast their ballots.

April will mark the addition of a photography group to our ever-increasing interest activities. We are extremely fortunate in having as our co-chairman for this group Ike Gross and Morton Haber, two camera enthusiasts. We know that those attending, whether they are novices or old-timers in the field, will really benefit from the many years of experience that our co-chairmen will bring to the group. We suggest that you watch the weekly *Bulletin* for further details.

During the past season we have presented a series of programs entitled "Great Names in Jewish History." The personalities discussed were Chaim Nachman Bialik, Theodore Herzl and Rashi. We will conclude the series with a presentation on "Maimonides" on the evening of Tuesday, April 27, 1954. As a fitting climax to the series, our guest speaker for this evening will be Rabbi Benjamin Kreitman.

Our Akiba Study Group, which has been meeting on alternate Thursdays, will merge with the Oneg Shabbat Group starting Friday, April 9 and will meet each Friday evening at 9 P.M., until the end of April. Rabbi Kreitman will lead the group in a discussion of the Bible, using as our text, "Pathways Through the Bible," by Mortimer J. Cohen. Refreshments will be served and all present will participate in Sabbath and Israeli songs and dances.

Our membership is looking forward eagerly to the evening of Saturday, May 22, when we will hold our Fifth Annual Cotillion. Our co-chairmen, Harold Reiter and Shelley Libman, and their committee are busily at work to make this the best Cotillion we have ever held. A delightful evening of gaiety, dancing, refreshments and entertainment is in store for those attending. Music and entertainment will be provided by Hy Krauss and his Orchestra. The covert for the affair is ten dollars per couple. Dress is optional. We urge that all members make their reservations as soon as possible as we are limited in the number of people we can accommodate.

Coming Events

April 1-4—Y. P. L. National Convention, Ambassador Hotel, Atlantic City, N. J.

Tues., April 6—Report of Y. P. L. Convention.

Tues., April 13—Model Seder.

Tues., April 20—Election of Officers and Executive Board for year 1954-55.

Tues., April 27—Fourth and final lecture in series "Great Names in Jewish History," "Maimonides," by Rabbi Benjamin Kreitman.

Interest Groups

Oneg Shabbat and Akiba Study Group—Meets Fridays, April 9, 16, 23 and 30 at 9 P.M.

Bridge and Scrabble—Meets Thursdays, April 1, 15 and 29 at 8:30 P.M.

Israeli Dance—Meets Thursdays, April 8 and 22 at 8 P.M.

Music—Meets Thursdays, April 8 and 22 at 9 P.M.

Bowling, Ice Skating and Photography—Watch *Bulletin* for further details.

HAROLD KALB, President.

Monday, March 29—Sisterhood General Meeting, 1 P.M. Passover Festival, Model Seder.

Wednesday, March 31—"Chai Club" Brunch at Waldorf-Astoria, 11 A.M. for donors of \$18 and over to the Torah Fund. Elaborate and stimulating program arranged. Please call Chairman Mollie Markowe, PR 2-1287, for reservations.

Monday, April 5—Sisterhood Executive Board Meeting, 1 P.M.

Wednesday, April 28—Sisterhood General Meeting, 12:45 P.M.

U.
J.
A.

OUR STUDENTS AT COLUMBIA

(Continued from page 6)

The coffee and tea or punch and cookies served upon the conclusion of discussions or services is a natural opportunity for Barnard and Columbia students to get to know each other better and to form friendships, many of which have eventuated in permanent bonds.

Those participating in the student activities represent a cross-section of the Jews in this country. Some have had a good Jewish education, some have had little or none. Some come from assimilationist homes, some from intense Orthodox or Zionist backgrounds. Some are Liberals, some Conservatives; some are socially "smooth," some are less well-mannered. The Jewish student societies are more often led by those who have some to an appreciation of Judaism only while at College rather than by the maximalist Jews. Many of the outstanding students on the campus will remain Jews only if Judaism is more rationally and aesthetically appealing to them than alternative faiths. Biological and folk influences seem less compelling to them than to some of their fellow-Jews outside the ivy-covered halls. The various aspects of Jewish life and culture are more adequately presented in the courses in the curriculum at Columbia than perhaps is the case in any other great University. In the Department of Religion, Dr. Robert Gordis gives courses in Religion; in the Department of History there is Professor Salo Baron, with offerings in both

ancient and modern Jewish History; in the field of language there are courses both in Hebrew and Yiddish; and now there is also a Center of Israeli Studies, in which the life and institutions of the new Jewish state are taught. It may be of some significance that the courses in Judaism are the best attended of all.

•

It is no strange accident that the planning of the elaborate celebration of the two hundredth anniversary of Columbia's founding should be in the hands of a committee headed by Arthur Hays Sulzberger, a descendant of Trustee Seixas of those early days. Six years already have gone by since Dwight Eisenhower, then President of Columbia, Mr. Sulzberger and a few others worked on this vigorous effort to promote "Man's Right to Knowledge and the Free Use Thereof." Four years ago President Eisenhower joined Jewish Students, Faculty and Alumni in celebrating the 20th anniversary of the Seixas Society.

The fine and close association of Columbia and the Jews has increased with the years; today it may be confidently stated that its 5,700 Jewish students have a happy and rewarding experience within its hallowed halls.

VOICE OF ZION

(Continued from page 10)

There are, on the other hand, a number of other programs devoted to current affairs and include, for instance, regular talks by a member of the American sec-

tion of Israel's foreign ministry. These are all to be had on request to the Israel Information Office in New York. Fifteen countries in South America are similarly serviced by Spanish transcriptions, whilst Yiddish programs are available for the whole Western hemisphere.

An interesting sidelight on Kol Zion's transmission is the listener reaction as reflected in the files of correspondence from Jews and non-Jews, from 40 countries as far apart as Finland and New Guinea. The romantic and nostalgic thrill evoked at the beginning naturally wears off and the programs have to stand the test of supplying a permanent need. Improved reception is a "must" if the full worth of the efforts expended are to be taken advantage of. In England, for instance, it is touch and go, in many localities whether the listener can get Kol Zion when he tunes in. At the same time, transcriptions despatched to America must not be merely records of programs broadcast unless definitely suited to the tastes of that particular audience. However, much credit must be given to the content and standards of Kol Zion's transmissions as they stand, in the light of the modesty of the material and human resources available. Perhaps, greater circulation in America will lead to listener reaction which will afford an opportunity of improving programs and knowing what is wanted. Meanwhile, it is up to the potential listener in America, including Zionist groups, to sample the Voice of Zion.

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אֶרֶב

לארבע קשר
בורקין את
החמץ ולא

בורקין לארד והמזה ולא לארד ה
הלבנת ולא לארד האמורה : אלא
מז של סעודה : ובורקין בחדרין
ובסדקין ובכל המקומות שרבו
להשתמש בו שם : ולא יתחד
שום מלאכה קד שיתרוק ואפילו
בתלמוד תורה : וקודם שיתחיל
לכחוק מברך



בֶּרֶךְ

אֶתְּהִי אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם אֲשֶׁר קִדַּשׁ

קֹדְשֵׁנוּ בְּמִצְוֵתָיו תַּצִּבּוּ עַל בִּיעוּד הַ
חֻמֵּי :

ולא ידבר בן הברכה לתחילת הברכה כלל : והאד
הברכה ישמור החמץ בתיבה איתלבו בארד מקום
שאין עכבר שולט בו שם רבטלם והאמ

בֵּל

חֲמִירָא וְחֲמִיעָא דְאִיבָא

בְּשִׁוְתֵי דִי לֹא חֲמִיתִיה

וְדִי לֹא בִיעֲדִיתִיה לְבָטֵל וְלֹחֵד פֿ.

בְּעֶפְרָא דְאִרְעָא :



Passover Terms

Pesach means the "Paschal Lamb," this refers to the lamb eaten by the Israelites on the eve of their departure from Egypt. It was eaten by the Israelites in haste, their loins girded and staff in hand, ready for the exodus. The blood of the paschal lamb on the doorposts was a sign to the angel of death of "pass over" the Israelite homes, hence the name "Passover."

Nisan is the month on which Passover falls. The paschal lamb was eaten in the evening after the fourteenth day of Nisan. This holiday is observed for seven days in Israel and for eight days in the Diaspora. Before the calendar was fixed by mathematical calculation the Sanhedrin in Jerusalem would send messengers notifying each community when the new moon had been sighted. Since messengers did not always arrive on time in communities outside of Israel, an extra day was added since the Jews were not completely certain as to which day marked the beginning of the festival.

Haggadah means "telling the story." It is our duty to tell the story each year, particularly to the children. The book which tells the story is now called a Haggadah.

Bedikat Hametz means searching for the leaven. On the evening before the Seder the head of the house conducts an impressive ceremony of searching for the leaven. Holding a candle to light the way the father gathers all crumbs of bread with a feather and spoon. The leaven is burnt the next morning in fulfillment of the injunction to destroy all *hametz*.

How to Kasher Utensils

Spits and broilers must be made red hot.

WHAT TO KNOW ABOUT PESACH

Pots and pans must be dipped in boiling water, or the water in the vessel must be allowed to boil over after a thorough cleansing.

Spoons, knives and forks must be immersed in boiling water.

Glasses are placed in water for three successive days, the water being changed daily.

Earthenware and porcelain utensils cannot be kashered by any process.

Seder Symbols

Seder means "order" or "programs of ceremonies."

Kiddush the prayer of sanctification is made over a cup of wine to show that this is a holiday of joy.

Arba Kosot the four cups are symbolic of the four promises of freedom found in the Bible.

Ten Plagues. We pour out drops of wine at the recital of the ten plagues to show that our joy is not complete since other human beings, the Egyptians, were forced to suffer, even though the Egyptians had been so cruel.

Dayenu. This joyous song of thanksgiving states that even one miracle would have "enough," but God performed many miracles for the Israelites.

Shank-bone. This is a reminder of the paschal lamb.

Roasted Egg. Represents the additional festive offering.

Hard-boiled Eggs. The eggs, eaten at the beginning of the meal, are a symbol of new life.

Afkomon. This refers to the *matzah* which is eaten as the final dessert. A favorite game is for the father to hide the *afkomon*. If found by the child it is redeemed by a present, since the Seder cannot proceed without the *afkomon*.

The Cup of Elijah. A cup of wine is set aside for Elijah, the symbol of future redemption. The door is opened to welcome Elijah as well as all other guests, rich or poor, who may wish to participate in the Seder.

Hallel. Psalms of thanksgiving.

Chad Gayda. This nursery rhyme is the final song in the Haggadah. It tells us of the kid which was bitten by the cat, which was bitten by the dog, etc. It concludes with the destruction of Death by God.

Shir Ha-Shirim. After the Seder it is customary to read the Song of Songs, a love-poem reminiscent of Spring, and symbolic of God's love for Israel.

Passover Suggestions

This year, *Erev Pesach* falls on the Sabbath, and the preparations to welcome the holiday, even as in the days of Hillel, are to be different than in any other year. Here are a few suggestions for the special occasion:

Ta'anit Bekorim

The Ta'anit Bekorim takes place on Thursday. The customary Siyum takes place on Thursday morning.

Removal of the Hametz

¶ The ceremony of *Bedikat Hametz* is to take place on Thursday night; and the burning of the *hametz* is to take place on Friday morning before noon.

¶ On Friday morning before noon the house should be cleansed of all the *hametz*; except food left for the Friday night meal and Saturday morning (for those who prefer to eat a *hametz* meal on that evening).

¶ On Friday night, whether one has a Pesach meal or a *hametz* meal, *matzah* may be served; and no special blessing for the *matzah* is to be recited.

¶ On Sabbath mornings, if one must eat something before the morning services, one may eat *hametz* until 10:00 A.M., after which the formula of *bittul hametz* is to be recited. Any *hametz* left over must be burnt on *Motsei Yom Tob*. No *matzah* is to be eaten in the morning.

¶ The regular Sabbath meal at noon, must be a *Pesach* meal, consisting of meat, fish and fruit; no *matzah* is to be served.

BROOKLYN JEWISH CENTER REVIEW

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THIS WILDERNESS TOO WE SHALL PASS THROUGH

THERE is a curious inversion of history in the present-day condition of the State of Israel. The establishment of the nation makes it no longer necessary for the Jews as a people to recite the age-old Passover prayer *Le-shona haba b'Yerushalayim*. Nevertheless we still have the Pharaohs and their implacable enmity to the Israelites.

The catalogue of Arab hate and violence grows daily longer. To the four hundred-odd acts of depredation and murder which have been listed in former years has now been added the massacre at Scorpion Pass. Overshadowing even these is the unwavering refusal of the Arab states to translate an uneasy truce and broken armistice into a permanent peace.

We say it with regret, but we are compelled to say it: the United Nations and our own government are not without fault in this situation. We have been disturbed by the promptness of censures levelled at Israel when under even worse circumstances a discreet silence has been maintained in the face of Arab provocation and Arab refusal to be bound by the mandate of the U.N.

The terms of the Armistice between Israel and the Arab nations require that there be negotiations between them for the purpose of drawing a treaty of peace. Time and again Israel has offered to undertake such negotiations, and each time the Arab answer has been a curt and uncompromising refusal. This negotiation has extended so far that the Arabs have rebuffed the United Nations; yet the machinery of this world-organization has not been utilized to compel Arab obedience to world processes. Can it be

possible that Arab oil is a more important factor in high-level deliberations than are concepts of justice and peace? It is a hard thought, but the current of contemporary affairs makes it difficult to escape.

In this Passover season, which should be for us a period of unalloyed joy, we

must call to the aid of our troubled spirits the fortitude of our ancestors and their complete reliance on the providence of God. There have been many wildernesses in Jewish history, some of which have taken much more than forty years to traverse. Let us be hopeful in the certain knowledge that this one, too, we shall pass through.

—WILLIAM I. SIEGEL.

The Forest Tribute to Joseph Goldberg

THE busyness of our lives customarily obscures the terrible rapidity of Time's flight. Immersed as we are in our daily preoccupations we do not note that the days go by, some productive of good, some representing a waste of our opportunity and a failure to fulfill obligations. Only when a significant date forces itself upon our attention are we recalled to our duty.

Such a date—an anniversary—has now occurred in the first *yahrzeit* of our late friend, Joseph Goldberg, Executive Director of the Center. Despite the curative balm of time we have never ceased to miss his presence and to mourn his leaving. He was so much a part of the Center, and so direct a cause of its program of service, that every moment of the Center's life is a reminder that he is not with us.

Monuments are at best a poor tribute to the memory of a good man. But some memorials at least express better than others sentiments of affection and admiration. We have so evaluated the Joseph Goldberg Memorial Forest in Israel. We knew how dearly he loved the land of our forefathers, how much service he gave to its cause and with what joy he witnessed the restoration of its freedom.

Therefore it was our thought that a bond between his memory and the living reality of Israel in the form of a memorial forest would best express our love for him and would longest perpetuate his memory. The green of Israel's trees, renewing each year under its beneficent skies, would each year keep his name alive and green.

Good progress has been made in this cause. But more remains to be done. The Center committee in charge of the project asks that the friends of Joseph Goldberg make their contribution for the purchase of trees *now* in order that the forest may be immediately completed. They wish that in this springtime of the year planting of trees go forward uninterrupted. Contributions may be sent to the Center office in the name of the Joseph Goldberg Memorial Forest.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

Passover and the Freedom Ideal

THE Passover festival which we will usher in on the coming Saturday night recalls to us the role that freedom and liberty played in the teachings and in the life of the Jew. We commemorate not only the single event—our redemption from the bondage of Egypt, but also the passion for human freedom which that event succeeded in implanting within our hearts. The supreme ideal which motivated the Jew throughout the ages was that which is expressed in these words, "Proclaim ye liberty throughout the earth, unto all the inhabitants thereof."

The singular contribution of the Jew to the world went yet further. It emphasized the true meaning of that word, freedom, which, alas, the world has not yet fully grasped.

The reader recalls, of course, the fact that at the Seder table the Jew is bidden to drink of four cups of wine. It isn't an arbitrary prescription; the Rabbis give a definite reason for this rule. They noted that when God appeared to Moses and told him that He would deliver the Israelites from the bondage in Egypt, He used four different expressions describing that redemption; and they tell us that the four cups of wine are to remind us of these *arba ge'ulos*, these four aspects of emancipation.

What the Rabbis wanted to teach us is that true freedom does not touch just one, but every aspect of life, a fact that needs to be emphasized in our day. The tragedy of the present world situation lies in this very misunderstanding of the term freedom. The Communist nations speak of freedom only in the realm of economic life. Even if that were true in those countries (which unfortunately it is not), that is not true freedom. As long as the mind and soul of man are enslaved, as long as politically he is not free to express his own will, he does not possess freedom. But the sad fact must be noted that among many in the democratic countries there is also that limited concept

of freedom. Political freedom, the right to express one's will at the polls, is an essential phase of freedom, but not enough. There must be economic freedom—freedom of opportunity to earn a livelihood; social freedom—freedom from all hate and prejudice; religious freedom—freedom to worship as one sees fit; intellectual freedom—freedom to think as one wills and to express these thoughts as one sees fit, so long as these thoughts do not endanger the ethical and moral life of the people.

This concept of freedom was recognized by the Jew at the very dawn of his history, and to this concept he has always been faithful.

The world must learn to recognize and adopt such an ethical understanding if the nations are to achieve genuine liberty, which alone can bring to man the blessings of peace and human brotherhood.

Israel H. Benethal

Passover Song

THE birds return through leagues of space,

On barren trees and blossoms burn.
Ye banished birds of Israel's race,
Now call: Return, return!

Two thousand years have Israel's sons
Still prayed: "Next year—Jerusalem."
The swallow flies, the beetle runs,
For wish is deed with them.

But Israel's children pray and sing,
And feast and feast and pray again,
And cry, "O Lord, we wait our king,
To ease our ancient pain!"

Throw off the cloaks in bondage worn
That hide your garments kingly white,
For you must go tomorrow morn,
Since this is Pesach night.

JESSIE E. SAMPTER.

A Rare Publication

FOR this Passover issue the *Review* publishes facsimiles from one of the rarest and most beautiful books in the world, the Prague Haggadah, which was printed in 1526, only about 75 years after Gutenberg invented movable type. The first page of the Haggadah appears on the cover, and a selection of other pages begins on page 5, opposite. So rare is this volume that only a few copies are in existence and bibliophiles consider it a unique privilege to examine it. So far as can be learned, this is the first time that a general magazine has reproduced pages from this great work.

The Haggadah was published in Prague by Gershon ben Solomon Cohen and his brother Gronem. It is extraordinary for the beauty of its layout of type and illustrations, achieving a harmony and balance that typographical artists today envy and seek to follow.

Several weeks ago the world was startled by an announcement from the Morgan Library of New York that it had acquired a missal printed by Gutenberg which antedated the celebrated Bible, believed to be the first book printed from movable type. It has now been established that the missal is actually an earlier work with which Gutenberg experimented before he undertook the Bible. Strangely, a similar situation affects the Prague Haggadah. In 1940 Lazarus Goldschmidt, a noted orientalist and translator of the Talmud into German, bought what was described to him by a bookdealer as an imperfect copy of the Prague Haggadah. On examination he was amazed to find that this book differed from the one he knew in certain respects, though it was the same book. After extensive study he came to the conclusion that his copy was an earlier, perhaps experimental edition, and therefore took precedence over its sister volume. So far the matter is still unsettled and the encyclopedias list the 1526 Haggadah as the original one.

For those who may wonder how Jews could have done the art work of the Haggadah, since there is thought to be a prohibition against art for Jews, there is the explanation that while certain aspects of art were discouraged, particularly sculpture, other forms were cultivated by the Jews of old, as is evidenced by the recent exhibition of sections of a synagogue from the third century covered with reproductions of biblical scenes. Maimonides, the authoritative interpreter of the Jewish law, prohibits the making of images in the form of sculpture but permits the painting of human images.



לְחַמַּא עֵינַי רִי אֵל
אֱלֹהֵי אֲבֹתֵינוּ
פֶּאֶרְעָה וּמִצְרַיִם
בְּלִרְבֵּץ יִתְיוּבִיל
בְּלִרְצִיד יִתִּים
וּבִסְתֵּה שְׂתֵּה הַבָּא
לְשִׁנְהֵהָ פֶאֶרְעָה



רמז סוף מזה
כוס טעמי טלי
הן לפרק לאחד
יש מליץ



אמר מה נשנית
ביתך יפה ובנעים
לשבת ולזמן לבד
השם ית' אבל בשל
בשבת אם בחדה
למדה ולאכל אם
אניקומץ חודם וז
חנות ושדודן בזה
הלילה יותר בכמה
רבים ידוק

הִלֵּלָהּ הָהָא שְׁתֵּי פֶה
פַּעַמִּים אֶתָּה בִּלְמִדָּךְ
הָאֵל בִּידוּכָתָּה וְלִכְר
נִמְנָעֶךְ שְׂרָא לֵאמֹר
שׁוּם טִיבֹל בְּאֹהֶיךָ
לִילָהּ בְּצֵן שׁוּלֵשׁ
אֶל טִבֵּל אֶיִךְ מִצָּה
בֵּין כְּמוֹ שֶׁדִּלְדִּיל
לְשִׁטָּה בְּשֵׁאֵר יִמֵּי
טַוּרִים כִּי

מבליחלית

תַּמְחִיץ וּמִצֵּה הַלֵּילָה הַזֶּה

בְּלִי מִצָּדָה וְשִׁבְבֵּל הַלֵּילוֹת

אנו איננו שאל ידקות ד

הלילה הזה מיוחד : שבב"ל

הלילות איך אנו מטבילים?

זכילי פעם אחת הלילה

הַדָּרָה שְׁתֵּי פַעַמִּים שְׁבָבֵל

דומה הטעם מן דארבע כנסתו, ונמר
ארבע סאלות שסמך לישדא כפרש
דארא וידעסער, ויהלחז, וסאלוד ה
ולקחוד, אלו ארבע סאלות
כר ארבע ססות,
דקח

צריך לברך ארבע כוסות, מושת ארבע
דיכנים להורות, וכרם הוד בידעא מז
במדים יצא מבית דוסקרים, ודיו ית
חלים פיהמת מילה כנא סתבוססת
ברמיד ויתלב מדברות,
ותלכי ימיא

דווקא לטוב בחדש
 ובשאר ימות השנה
 אבל לא שיהא אילן
 מעט אילן בלילה
 וזה אין אילן קבו
 שיהא לא יאכל
 עד שיטב ויחם



רס בטי



והדעת כל אדם
 והדעת והדעת
 שיהא אילן וזה
 וזה אין אילן
 וזה אין אילן
 וזה אין אילן
 וזה אין אילן
 וזה אין אילן
 וזה אין אילן

והדעת בענין תבלין זה לתבן שביצור
 ולקח אחרים שצאמד אל
 גינת אחר ידוע
 וידוע זה יס
 וידוע

הלילות אנו אוכלין ביד
 יושבין וביד מסבין הלילה
 הזה בלנו מסבין

עברים
 חיינו
 לפרע

במצרים וירצנו לאהינו
 משם ביד חזקה ובזרוע
 נטויה ואלו לא הרצנו הקב
 את אבותינו ממצרים הר
 אנו בנינו ובני בנינו משעב
 דים חיינו לפרעה במצרים
 ונאבילו בלנו חבמים בלנו
 נבונים בלנו זקנים בלנו

וכשהוא חטב לא יטה על גבו ולא
 קל פניו ולא קלימיו אלא קל ש
 שמואל ודש' פי' וטעם שלא
 יקדים קסה לחוטט לפי זה
 אין חלוק בין אטור
 לאדרי

גַּם הוּא עַל שְׁוֹנֵינֵינוּ וְנִלְחָם
בְּנוֹ וְעָלָה מִן הָאָרֶץ׃

זה סידעם



זה רעבסט



יַעֲנוּנוּ בַמָּדָה שֶׁנִּלְמַעַז
עֲוֹתָיו בְּסִבְלוֹתָם וּבִזְזֵ
עֲרֵי מִסְבֵּנוֹת לַפִּרְעָה אֶת
פִּיתוֹם וְאֶת רַעֲמִיס׃

וַיִּתְּנוּ עָלֵינוּ עֲבוּרָה קֶשֶׁה׃
בַּמָּדָה שֶׁנֶּאֱמַר וַיַּעֲבִידוּ מִצְרַיִם
אֶת בְּנֵי יִשְׂרָאֵל בַּפֶּרֶד׃

וְנִצְעֵק
אֶלֶף
אֶלֶף

אֲבִיתָנוּ בַּמָּדָה שֶׁנֶּאֱמַר וַיִּדְּדוּ
בַּיָּמִים הָרַבִּים הָהֵם מִן

אליו בחזקתך הוציאנו יא

ממצרים מביתו

עבדים

למקד ולסוד בניכם



יודע
לשאל

רשאינו

את פתח לו שנאמר והגדת
לבנך ביום ההוא לאמור
בעבור זה עשה יא לי בצ

בצאתי ממצרים

חדש לבנה



מרצש
חדש ת

יברל

תלמוד לומר ביום ת

אתמר מנה ציד הסיבה מדוד אין ציד הסיבה: פירש ערבי פשוטם: פירש רשכם
מנה צרכה הסיבה: כשאנצל מנה של מנה לילה הראשון בבני תודק שהיא זכר
לסאלה ימחוד אין ציד הסיבה: והוא זכר לעבודת: והוא טענת משה בלדות
האלה שאמרין הנה: קב

לְעוֹלָם הִלְלוּ יְהוָה

הוֹדוּ לֵאלֹהֵי טוֹב בְּלִילִי

יֹאמְרוּ נְאֻם יִשְׂרָאֵל בְּלִילִי

יֹאמְרוּ נְאֻם בֵּית אֱהֱרָד בְּלִילִי

יֹאמְרוּ נְאֻם יְרֵמְיָה בְּלִילִי

אם בחרל סרבו
מהלש לא היה
פניה נקרים סא
סאינן בני משה
לומר ודורו בליל
ססתרואין יברליך
לדציאירי חובת
את הגדלים

ובשוירי טוב וש
לומר האגדה בג
סדי סיאם'וארד
לב תרדאם אין
שם כי אם שנים
שנים יאמרד
הודו ולשון
אטרה



דור מלך ישראל

הַמִּצֵּר קֶרֶב

הֵי יְהוָה עֲנֵי



בְּמִדְחַב־יְהוָה לִי לֹא אִירָא

מִיָּה יַעֲשֶׂה לִי אֶרֶם יְהוָה

בְּעֻזִּי וְאֲנִי אֶרְאֶה בִּשְׂנֵאִי

טוֹב לַחֲסוֹת בַּיָּם מִבְּטוֹחַ

בָּאֶרֶם טוֹב לַחֲסוֹת בַּיָּם

מִבְּטוֹחַ בְּגִרְיָבִים בְּלִגְוִים

שִׁבְרָה

חֲמִיתָהּ עַל הָאֲנָשִׁים
אֲשֶׁר לֹא יָדְעוּהָ וְעַל
הַמִּמְלָכוֹת אֲשֶׁר
בְּשִׁמְרָה לֹא
קִרְאוּהָ



שֶׁפָּדָה עֲלֵיהֶם מִצַּר וְחָדָד
אֶפְרַיִם וְשִׁינָה רִתְּרוּהָ בָּאָה
וְהַשְׁמִדָם מִתַּחַת שְׁמִינָה



ואחר כך יקח המצוה השלישית התחמנות יבצענה
 לשנים ויתן עליה לאטונא ויאכל ביהר בלא ברבה
 אלא כך אמר בז עשה חילל בזמן שביית המקדש
 קדם וזה ביהר מצה ומדור ביהר ואכל כמה שב
 מצות על מדורים יאכלהו

השמש לא יאכל
וא-תהימן כשהוא
מזרח בבית דה-אה
נאלו אוכל בב
מקומות

ומדעין שימור בח
בעצמו כדי שיחד
ביר מוסות אמנם
עין לחדש אם ביד
אד לאמרת



ואהר כך אוכלין ושותין כל צרכהו ולאחר הסעודה
יקח המצה המונחת תחת המפה לאפיקומין ויקח
ממנו ויאכל בהסבת שמיאל ויתן גם כן לבלם וא
ואהר כך ירחצו את ידיהם ואין מברכים
על בטילת ידים ו ומחצ בוס שלשי

ריחוד סלאיטן
 באמצע אביר'ת
 האפידעמיון משה
 הוא באכל בשתי
 תבואות שכל מה
 שפדג במס בודג
 באסקומן משה
 שזה רומה לוח

לברכת המזון, ולאחר
ברכת המזון מוזג בוס
רביעי לבס ומתחיל

ואומר

בקהל

רם:

דפי אמר רב הל
משמיה דגמרא
ניכר איש מזה
ולחד ביהרדרי
לכול משודכביל
ק מזה בזמן הזה
דאדרי תא ומרה
דבנה דלמא ארי

מורד דבן ומכטל להו' מ'צהר
 ראדרייהא פרה ערבי כסרים
 על מצות מזורים ראבדהו
 מצות חכ ב' תחזי ומרוד דהא סד

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THE MEANING OF "CHAMETZ AND "MATZOH"

By DR. BENJAMIN KREITMAN

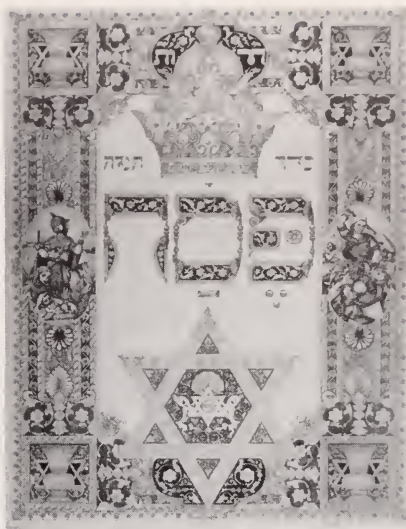
PASSOVER is the oldest of Jewish festivals. It is the most colorful and dramatic of all the celebrations in our sacred calendar and yet the most difficult to observe. A complex and complicated code of laws handed down through the generations regulate the preparations of the household for the Passover festival and its observance throughout its duration. The housewife of yesteryear would begin making preparations for the festival even months in advance. By Purim time the entire household was mobilized in the exacting campaign of removing every trace of *chametz* — leavening, cleansing and scouring the home and its utensils with microscopic watchfulness. The removal of the *chametz* could not be taken lightly, for the Bible not only prohibits the eating of *chametz* on Passover but also prohibits its presence in any form in the home during the course of the festival. "And there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders (Exodus 13.7)."

We are all familiar with the historical reasons for the eating of matzoh—unleavened bread, and the interdiction against eating leavened bread on the Passover festival as stated in the Bible and restated in the Haggadah. In the haste of their departure from Egypt, when the signal of the liberation came to them from the supreme King of Kings, our forefathers had to take along unleavened dough. So we read in the Torah: "And with the dough which they had brought with them out of Egypt they baked matzoh, for the dough was unleavened. For they had been rushed out of Egypt, and they could not linger."

The historical background given in the Bible and the Haggadah is fitting reason for the establishment of an ordinance to eat only matzoh on this festival as a memorial to our ancestor's release from bondage. But the ordinance to remove all leavening from our presence, the stringent measures to be taken in its removal, and the underscoring of the grav-

ity of the sin of having leavened bread in our possession during the festival, is left unexplained by the fortuitous historical occurrences and remains to puzzle and intrigue us.

To unravel this puzzle and thus gain a deeper appreciation of the symbolism of *chametz* and matzoh in Jewish life and thought we must first recognize the two distinct classes of symbols and ceremonials found in both religious and secular ritual. In one class we find the symbols and ceremonials that have come into being through chance historical happenings but which in themselves, apart from these events, have no intrinsic symbolic significance, though theologians and preachers may use their ingenuity in finding an inner symbolic meaning. The "Succah" hut, in which we are ordained to dwell during the festival of Succoth, came into being because the ancient Israelites dwelt in huts during their sojourn in the desert wilderness, or because it was the custom of the ancient Israelite farmers to dwell in temporary huts in the fields during the harvest season. These are examples of symbols that have an outer connection with past events. There are other symbols and ceremonials that may link with historical events but have mainly an intrinsic symbolic meaning independent of any chance historical occurrence. For example a Science building dedicated to the memory of a great scientist has as its extrinsic meaning a memorial to a particular person, but it has also an inner character which transcends all other chance meanings — the perpetuation of the scientific enterprise in the spirit of the great scientist. The lights we kindle on Chanukah refer outwardly to the miracle of the cruse of oil but, independent of the miracle, this ceremonial expresses the hope of the ultimate triumph of the forces of light over the forces of darkness. The unusual em-



A modern Haggadah, illustrated by the famed Arthur Szyk

phasis put on the removal of *chametz* and the rigorous precautions taken in preparation for the eating of the matzoh point to this being part of this latter class of symbols, symbols that embody their meaning by their own character.

Passover is not the only instance in the Bible where *chametz* is prohibited and matzoh used in its stead. These other instances shed much light on the inner symbolic qualities of leavened and unleavened bread. Concerning the meal-offering by the Priests in the Sanctuary, the Bible states, "No meal-offering, which ye shall bring unto the Lord, shall be made with leaven; for ye must never burn leaven, nor any honey, in any fire offering to the Lord (Leviticus 2.11)."

About the remainder of the meal-offering which is shared by the Priests the Bible repeats in most emphatic terms the prohibition against the use of *chametz*, "It shall be eaten without leaven in a holy place; in the court of the Sanctuary they shall eat it. It shall not be baked with leaven (Leviticus 9.10)."

God's Sanctuary and God's altar are to be surrounded by purity. Strict precautions are taken lest any defilement or impurity enter into the precincts of the Lord's Sanctuary. *Chametz* is considered

such an impurity that, with only one or two exceptions, it is to be barred from the Sanctuary. Within *chametz* the processes of fermentation have set in. In essence, fermentation is the decomposition, decay and corruption of matter, though often what is sweet and pleasant to our palate is but the result of fermentation and leavening. Nothing suggestive of decay and corruption may be offered to God or brought into His Sanctuary.

Both Maimonides, the rationalist, and Nahmanides, the mystic, note that in the sacrificial systems of the pagans, in contrast with that of the Jews, sweet fermented cakes were considered the delicacy of the Gods. The pagan gods themselves were identified with and made subservient to the processes of fermentation, corruption and decay in nature. The late Professor Umberto Cassuto, of the Hebrew University, found corroborating evidence for the statements of Maimonides and Nahmanides in the recently discovered Ugaritic inscriptions. In one of these inscriptions there is a command to the ancient inhabitants of Canaan to bring to the altar of their gods leavened cakes mixed with honey.

Fermentation and leavening is synonymous, for the Jews, with corruption and decay. The pleasure-seeking drives, the *yetzzer harah* within us, is looked upon as the leavening within our being. The Talmud records that Rabbi Alexandri would conclude his morning prayers with this meditation, *Ribon Ha-Olamim galuy ve-yadua lefanecba she-retzonenu laasofb retzoncha umi m'akev scor shebeisab*, "Master of the Universe, it is revealed and known to you that it is our wish to do your will but the leaven in the dough hinders us." The absence of fermentation, matzoh, was considered by the Jew as synonymous with purity, sincerity and devotion. The early Christians nurtured at the bosom of Judaism used the same symbolism of *chametz* and matzah, and it still plays a major role in Christian thought and practice. We find thus this striking statement in the New Testament, "Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth (1 Corinthians 5:6)."

In the literature of the Jewish mystics the prayer is frequently found which asks God to help in removing the *chametz*, *sbe-balev*, the leavening in the heart. In the prayerbook of the followers of the Lurianic Kaballah, the meditation is offered up following the official removal of *chametz* which expresses the hope that together with the *chametz* the *ruach tumab* — the unclean spirit, will be removed from the inhabitants of the world.

With this understanding of the innate symbolic qualities of *chametz* and

matzoh, and the role these symbols play in Jewish thought and practice, we can appreciate the scrupulous care taken in observing the Passover ritual. We see, too, that these symbols are fitting links with the Festival of Freedom, for freedom, a sacred gift by God to man, cannot exist in the polluted atmosphere of corruption and insincerity but flourishes in the spirit of devotion and sincerity, unhindered by the *scor sbe-beisab*, the leavening in the dough.

A JOURNEY HOME

By CHAIM WEIZMANN

I RECALL an experience that I have had and that is probably latent within every one of you and within every Jew in the world.

Towards the end of the world war I was in Palestine, and I had arranged to meet Emir Feisal in Transjordan. Under normal conditions the journey from the place where I then was to Transjordan should not have taken more than five hours. At that time, however, the Turkish front still extended on to Palestinian territory, and in order to reach the Emir I was obliged to make a big detour—to go south as far as Egypt, cross the Red Sea, and then again north to Transjordan.

I undertook the journey. I travelled twelve days—five days through the burning desert, across the Sinai peninsula, and then over the waters of the Red Sea. I again turned north, going through the land of Maob, and a message was sent to tell the Emir of my approach. He sent a number of servants to meet me, bearing presents of camels and sheep, bread and salt. And on the last day I was overcome by the realization of the fantastic wonder of my journey. Like Abraham of old, I was approaching the land which God had promised to His chosen people. Like he, I was crossing the land of Maob in order to take possession. And to greet me there came a caravan of the Emir's servants, and they offered me bread and salt in welcome, and they prepared a tent to shelter me, and slaughtered a lamb to feed me, and told me that their master was awaiting me and was happy to meet me.

There and then, two thousand, three thousand, four thousand years melted away. I felt, I knew that I had owned the land but yesterday; it was but yesterday that our forefather Abraham set foot on this soil and started on his people's journey guided by God and His blessing. And I felt that all the years of our exile, all the countries in which we had lived, all the sorrows which we had suffered, were as nothing. The gulf had been bridged. This was home; this was promise and fulfillment, this was certainty.

The Meaning of the Haggadah

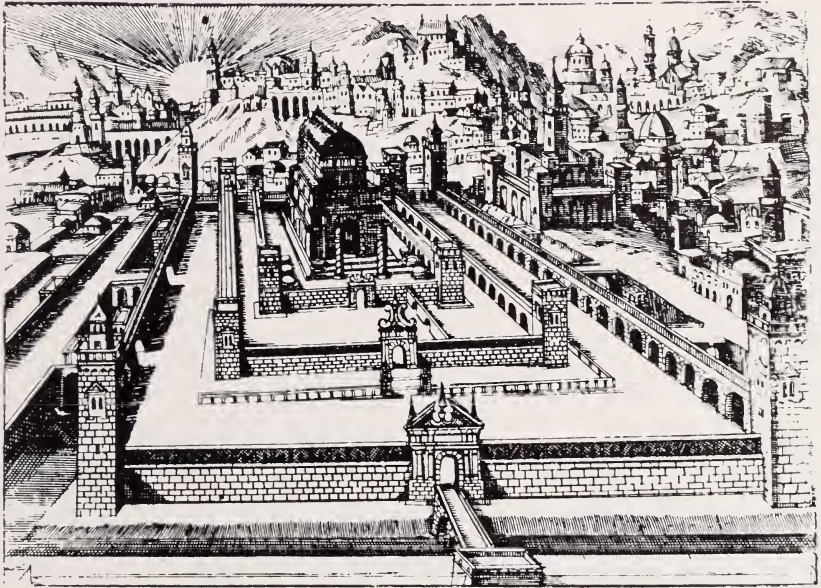
THE core of the Haggadah's message is found in the words: "In every generation it is man's duty to regard himself as though he personally had come out of Egypt." The Haggadah's purpose is to help us at the Passover table to experience again the slavery of Egypt and the release from bondage through God's beneficent hand.

The Passover ritual is not the simple recollection of a dead past but a dramatic reliving of the past in which we are both the participant and the observer. The device used by the Haggadah to make the past vital and immediate is the dialogue between the child and the father, the old generation and the new generation. The vitality and immediacy of the past is felt at that moment when the father realizes he must transmit his heritage to his child. The preciousness of Freedom is savoured at that moment when the older generation makes ready to place it in the custody of the new generation.

—BENJAMIN KREITMAN.

בליל שני מתחיל העומר

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו
 על ספירת העומר : שהיום יום אחד בעומר :
 יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיכנה בירת המקדש
 במהרה בימינו ותן חלקנו בתורתך :



This is a page from an 18th century Haggadah with part of the text in what is known as Judaeo-German, akin to Yiddish. The engraving is an unusually fine one of Jerusalem and the Temple, as conceived by the artist.

צורת ב'ה ועיר ירושלים תוב'ב אט'ר

אלמעכטיגער

גאט נון בויא ריין טעמפיל שירה • אלוו שיר • אוי' אלוו באלד • אין אונזרן טאגן שירה : יוא
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 טאגן שירה • יוא שירה : נון בויא • נון בויא ריין טעמפיל שירה : דוכור גאט • פינער גאט • יוסר גאט •
 חנישר גאט • נון בויא ריין טעמפיל שירה : אלוו שיר • אוי' אלוו באלד • אין אונזרן טאגן שירה • יוא שירה : נון בויא • נון
 טיג • נון בויא ריין טעמפיל שירה : טוגליכער גאט • יודשער גאט • נון בויא ריין טעמפיל שירה • אלוו שיר • אוי' אלוו
 באלד • אין אונזרן טאגן שירה • יוא שירה : נון בויא • נון בויא ריין טעמפיל שירה : קרעפטיגער גאט •
 לעבנדיגער גאט • מעכטיגער גאט • נאמהאפטיגער גאט • סענפטיגער גאט • אייגער גאט • נון בויא ריין טעמפיל שירה • אלוו
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 גאט • צימליכער גאט • קינגליכער גאט • רייכער גאט : נון בויא ריין טעמפיל שירה : שניר גאט • תרושר גאט : נון בויא
 אונזרן טאגן שירה : יוא שירה : נון בויא • נון בויא ריין טעמפיל שירה : יוא שירה : נון בויא • נון בויא
 ריין טעמפיל שירה : אלוו שיר • אוי' אלוו באלד • אין אונזרן טאגן שירה : יוא שירה : נון בויא
 שירה : אלוו שיר • אוי' אלוו באלד • אין אונזרן טאגן שירה : יוא שירה :
 נון בויא ריין טעמפיל שירה : דא בישט גאט אוי' קינער מער : נון בויא ריין טעמפיל
 שירה : אלוו שיר • אוי' אלוו באלד • אין אונזרן טאגן שירה : יוא שירה :
 נון בויא • נון בויא : נון בויא ריין טעמפיל שירה :

THE BLOOD LIBEL IN PRAGUE

An Old Tale

MANY years ago there lived in the great Bohemian city of Prague the famous Rabbi Levi. He was loved and respected by all, Jews and Gentiles alike, and was called in to arbitrate many disputes. His reputation for wisdom and nobility spread beyond the walls of the ghetto to which the Prague Jews were confined.

But there were people in Prague who hated the Jews and plotted against them. Among the worst of those was a convert who had become a priest. This traitor hated his people with the hatred peculiar to vile and degenerate minds, and he devised many schemes to injure them. The watchfulness of Rabbi Levi, and his wisdom, always frustrated him. But there came a time when the Rabbi could no longer bear this man's treachery passively, and he exposed and castigated him in public. The traitor then determined on revenge, not only against the rabbi but against the entire Jewish community. By subtle wile he was able to anger the bishop against the Jews.

* * *

Came Passover eve—the eve of light.

The sun had set. The Jews had been locked within their squalid streets, as was the law for ghettos. But the great synagogue was full of light and joy. The festival had come, the festival of liberty and light, the festival of sweet memories and sweet hopes.

The prayers were ended. Groups left the synagogue and flowed homeward to arrange the Seder and tell tales of the deliverance out of Egypt. Rabbi Levi's house was opposite the synagogue. As he entered the house, accompanied by the guests he had invited, a boy ran to meet him. It was Emanuel, his youngest child, who had waited with breathless expectation for the beginning of the Seder. Of all the holidays of the year the Passover was dearest to him.

The Seder was begun. The table was set and the winecups distributed. They read the Haggadah with deep feeling. The boy then asked his father for stories about the children of the Jews who lived in Egypt. And the rabbi told of how the mothers, in order to save their boys

from being drowned by Pharaoh's soldiers, hid them in the woods where they were nursed by angels, and how these children grew up to be disciples of freedom whom Moses loved best. . . .

Suddenly a wail came to the ears of the rabbi, a sound of bitter weeping. He looked about him and grew pale. The guests kept on drinking their cups unmoved. They had heard nothing.

The guests were now reading the Haggadah in a happy tone. The door was opened for the Prophet Elijah:

Pour out thy wrath upon the
heathen who know thee not,
And upon the kingdoms who in-
voke not Thy name,
For they have devoured Jacob
And laid waste his beautiful dwell-
ing. . . ."

But Rabbi Levi neither sang nor read. His eyes were riveted upon the open door. His face was livid.

Where was the Prophet Elijah? Where? And above the chanting, above the wail, came a still, small voice, a voice full of pity and compassion.

"Arise, faithful shepherd, and rescue thy flock!"

Then the venerable rabbi rose from his seat and, without saying a word, left the room. He went out of doors. He followed the sound of the wail.

He turned his steps towards the synagogue. The entire synagogue trembled, as a leaf trembles in the wind. The ark was open and the scrolls were sighing and weeping.

No sooner had the rabbi stepped upon the threshold than the moaning ceased. The scrolls of the Law alone continued sobbing. He went up to the ark, and there between two scrolls was a flask of blood!

The aged seer calmly removed the blood and in its place put a flask of wine used for Kiddush, and instantly the scrolls of the Law became silent.

Rabbi Levi returned home. Not a word did he tell his worried guests of his experience. In happy strains he continued to recount tales of Passover.

Morning dawned. The spring sun sent holiday greetings to the imprisoned children of the ghetto, celebrating their feast of freedom. Crowds streamed to the synagogue for the morning services.

Now the house was filled. The old rabbi was standing in his place of honor beside the ark, and the prayers were begun.

Suddenly a great commotion arose in the synagogue.

A detachment of soldiers had swooped down upon the house and surrounded it on all sides. A great fear seized the assembly. The rabbi alone stood in his place and continued to sing his hymn.

"Silence!" cried the bishop, coming up the aisle, "Praise of the Lord is in thy mouth while thy hands and the hands of thy community are stained with blood! Ye have escaped us too often, ye drinkers of our blood! Now we have caught you!"

Thus speaking, he stepped up to the ark, with the treacherous priest following close behind. The priest, with insolent assurance, opened the ark, and taking out the bottle, handed it to the bishop,

"And what sayest thou now?" cried the bishop to the rabbi, "Whose hands have shed this blood?"

"Listen to what I say unto thee," answered the seer calmly, "Thou liest, bishop! That traitor lieth, also! Not a flask of blood, but a flask of wine is in thy hand! Taste and see!"

The bishop and some of his followers tasted of the flask and their faces grew ashen grey. A shout of joy filled the synagogue. Hurriedly the bishop and his priest left the house.

Spring Song

FOR, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth,
The birds' singing time is here,
And the call of the turtle-dove is
heard in our land;
The fig tree ripens her winter fruit,
And blossoming vines give forth
fragrance.

From the Song of Songs.

THE CHARACTER OF MOSES

By HEINRICH HEINE

IT IS strange! During my whole life I have been strolling through the various festive halls of philosophy. I have participated in all the orgies of the intellect. I have coquetted with every possible system, without being satisfied, like Messalina after a riotous night; and now after all this, I suddenly find myself on the same platform whereon stands Uncle Tom. That platform is the Bible, and I kneel by the side of my dusky brother in faith with the same devotion.

What humiliation! With all my learning, I have got no farther than the poor ignorant negro who can hardly spell! It is even true that poor Uncle Tom appears to see in the holy book more profound things than I, who am not yet quite clear, especially in regard to the second part.

But, on the other hand, I think that I may flatter myself that I can better comprehend, in the first part of the holy book, the character of Moses. His grand figure has impressed me not a little. What a colossal form! I cannot imagine that Og, King of Bashan, could have looked more giant-like. How insignificant does Sinai appear when Moses stands thereon! That mountain is merely a pedestal for the feet of the man whose head towers in the heavens and there holds converse with God. May God forgive the sacrilegious thought; but sometimes it appears to me as if this Mosaic God were only the reflected radiance of Moses himself, whom he so strongly represents in wrath and in love. It were a sin, it were anthropomorphism, to assume such identity of God and his prophet; but the resemblance is most striking.

I had not previously much admired the character of Moses, probably because the Hellenic spirit was predominant in me, and I could not pardon the lawgiver of the Jews for his hate of the plastic arts. I failed to perceive that Moses, notwithstanding his enmity to art, was nevertheless himself a great artist, and possessed the true artistic spirit. Only, this artistic spirit with him, as with his Egyptian countryman, was applied to the

colossal and the imperishable. But not, like the Egyptians, did he construct his works of art from brick and granite, but he built human pyramids and carved human obelisks. He took a poor shepherd tribe and from it created a nation which should defy centuries; a great, an immortal, a consecrated race, a God-serving people, who to all other

nations should be as a model and prototype; he created Israel.

I have never spoken with proper reverence either of the artist or of his work, the Jews; and for the same reason, namely, my Hellenic temperament, which was opposed to Jewish asceticism. My prejudice in favor of Hellas has declined since then. I see now that the Greeks were only beautiful youths, but that the Jews were always men, strong, unyielding men, not only in the past, but to this very day, in spite of eighteen centuries of persecution and suffering.

THE TRADITIONS OF PASSOVER

By HAROLD EIDLIN

MODERN tradition-rich Passover has not always been what it is now. Celebrated today as a commemoration of the great Exodus from Egypt, Passover was observed also as a spring festival and harvest.

Today's eight-day festival starts the same day, the 14th of Nisan, that Biblical Israelites began their "Feast of the Unleavened Bread."

Today Passover remains as the memorial to the "season of liberation." The story of the journey, the "Haggadah," recited each year, is retold with explanations that have become colored with the years, with psalms and prayers.

The central feature of those ancient ceremonial feasts was the common meal eaten by all members of the family, even as today the Seder—a Hebrew word meaning "order of things"—remains the most significant part of the Passover celebration.

The bitter herbs were eaten as a cathartic, the time-honored prescription of ancient physicians, to neutralize any impurities which might have been accidentally consumed. Today, the bitter herbs or horseradish at the Seder are taken to symbolize the bitterness which the children of Israel endured.

Although lamb is no longer used as part of the meal, having fallen into disuse as early as 70 A.D. when the Temple was destroyed, thus ending paschal sacrifices, it is interesting to note why lamb was used at all. The Egyptians worshipped the ram, and in order for the Israelites to prove their disavowal of idolatry, they made these sacrifices.

Then, as now, the festival was full of

symbolisms. The blood on the doorposts was a reminder of the three great patriarchs, Abraham, Isaac and Jacob. The lowly hyssop, with which the blood was applied, signified the House of Israel—lowly, but bound by the grace of God.

The modern Seder table bears symbolic reminders of the Passover festival as related to the Exodus. The bitter herbs, the haroseth, a pasty mixture of chopped apple, nuts, raisins and cinnamon is actually taken to sweeten the sharpness of the herbs, but popularly interpreted as signifying the mortar which the Israelites treaded during bondage. The roasted egg marks the special additional sacrifices offered in the Temple at Passover. The shankbone of lamb remains as the symbol of the paschal sacrifice, and the parsley and radishes signify the characteristic side-dishes of the ancient banquet.

The four cups of wine that must be drunk at the Seder are of a conflicting origin. According to some sources, they correspond to the four expressions used in the Exodus describing God's deliverance of the Israelites from bondage—"I will bring you out from under the burden of the Egyptians, and I will rid you of their bondage and I will redeem you, and I will take you to Me for a people." Other sources assert, however, that the cups refer to the four passages in the Scriptures in which it is declared that the wicked will drink from the cup of God's wrath.

Perhaps the most interesting of the Seder customs is the filling of the wine goblet for the prophet Elijah, who is believed to come each year to the Seder as a precursor of the Messiah.

NEWS OF THE CENTER

Siyum Services

Services for the first born son will be held on Thursday morning, April 15th, at 7:30 and 8:30 o'clock.

Candle Lighting During Passover

Candles will be lit Saturday and Sunday evenings, April 17th and 18th, at 6:22 o'clock.

The following week for the concluding days of the holidays, candles will be lit on Friday and Saturday, April 23rd and 24th at 6:29 o'clock.

Passover Sedorim

The first Seder, on Saturday, April 17th will begin at 7:30 o'clock and the second Seder, Sunday, April 18th, will commence at 7:30 o'clock.

Passover Services

The services for the first days of the Passover holiday will be held on Saturday and Sunday evenings, April 17th and 18th, at 6:30 o'clock; on Sunday and Monday mornings, April 18th and 19th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Congregational Singing Group.

Junior Congregation Passover Festival Services

Passover services will be held in the Junior Congregation on Sunday and Monday mornings, April 18th and 19th at 9:30 o'clock under the leadership of Rabbi Lewittes.

Services for the concluding days of Passover will be held in the Junior Congregation on Saturday and Sunday mornings, April 24th and 25th, at 9:30 o'clock under the leadership of Rabbi Lewittes.

Gym Schedule For Holidays

The Gym and Baths Department will be closed Sunday and Monday, April 18th and 19th, for Passover and will reopen on Tuesday morning, April 20th, for women at 10:00 o'clock.

The following week for the concluding days of the Passover holiday the depart-

ment will be closed on Sunday, April 25th, and will reopen on Monday morning, April 26th, for women at 10:00 o'clock.

Sabbath Services Week of April 16

Friday evening services at 6:00 o'clock.

Kindling of candles at 6:22 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah:

Shabbat Hagadol "Ahare." Leviticus 16.1-18.30.

Haphtorah Reading: Prophets — Malachi 3.4-24.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group.

Mincha services at 6:00 p.m.

Daily Services (Chol Hamoed Pesach)

Morning services at 6:45 and 8 o'clock.

Mincha services at 6:45 p.m.

Special Maariv services — 7:30 p.m. (Except Fri., Sat., and Sun.)

Concluding Passover Services

The services for the concluding days of the Passover holidays will be held on Friday and Saturday evenings, April 23rd and 24th, at 6:45 o'clock; on Saturday and Sunday mornings, April 24th and 25th, at 8:30 o'clock. Rabbi Kreitman will speak on Saturday morning and Dr. Levinthal will speak on the concluding day, Sunday morning. Cantor Sauler will officiate on both days together with the Center Congregational Singing Group.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, Sunday morning, April 25th, at about 10:15 o'clock.

Junior League and Youth Activities

THE Junior League is continuing its varied program. On March 25th, Mr. Israel Albert, of the Zionists Revisionists of America, addressed the group on the hectic life of Joseph Trumpeldor. The discussion that followed centered around the Revisionist Movement. April 1st, Mr. Melvin D. Freeman, consultant of the Bnai Brith Federation Employment Service, talked on: "Job Hunting and the Interview," accompanied by a film: "Choosing your Occupation."

Simon Bar Kochba was the subject of the April 8th meeting. The delegates to the Annual Convention of the Young People's League also rendered their reports.

The long-awaited Matzoh Ball of the Junior League was held on April 15th. Coming just 48 hours before the Passover Sedorim, it served as an appropriate "warm-up" for our Festival of Freedom.

Now the members of the Junior League look forward to the Third Seder to be held on April 22nd. A capacity crowd is expected.

On April 29th, the Junior League will sponsor the second program in its series: "Jewish Communal Organizations." Mr.

(Continued on page 23)

INTENSIVE MEMBERSHIP CAMPAIGN

THE BROOKLYN JEWISH CENTER is conducting an intensive membership campaign. A large number of workers are needed to assure success. All members are urgently requested to volunteer their services by calling Mr. Frank Schaeffer or the Center office (HY 3-8800). Do not deprive your friends of the pleasure you enjoy! Bring them to the Center and let them too participate in the gratifying experience of belonging to the Brooklyn Jewish Center.

ENROLL A NEW MEMBER!

Special inducements will be offered to new members during this campaign.

CLOSING FORUM

Tuesday, May 4, 8:30 P.M.

Debate

"THE EFFECTS OF McCARTHYISM ON AMERICA"

WILLIAM F. BUCKLEY, JR.

Author of "McCarthy and His
Enemies"

JAMES A. WECHSLER

Editor of the New York Post

NEXT WEEKLY BULLETIN

*Because of the intervening Pass-
over holidays, the next issue of the
weekly "Bulletin" will appear on
April 30.*

MAKE YOUR RESERVATIONS NOW

FOR THE ANNUAL CANDLELIGHT COTILLION

of the

YOUNG FOLKS LEAGUE

Saturday, May 22, 1954, 9:00 P.M.

Music and Entertainment by
HY KRAUSS and ORCHESTRA

GAIETY — DANCING

REFRESHMENTS

Couvert — \$10 per couple

Dress Optional

Henry Reiter and Shelley Libman
Co-chairmen

THE YOUNGER MEMBERSHIP

LIKE a never-ending parade and to the beat of the Wedding March, our most active members are walking the gang-plank of the Young Folks League leading to matrimony. As if bewitched by the Pied Piper himself, our organization waits with bated breath to see who will follow the others to this certain YFL extinction. We thought we heard the loudest splash when Morris Hecht, blindfolded but gallant, stepped off the plank. But now, Moby Dick has fallen. Milt Reiner, in perfect time to the music, marched off the side and, in his struggle to keep his balance, dragged Sonny Sklar, of our Executive Board, off with him. And so the march continues. Gone is half of our Executive Board. Gone our Honorary Presidents. The organization is waiting. Who is next to join the march?

* * *

It is paradoxical that our outgoing president, Harold Kalb, shall be most remembered for a golden age of matrimony. It was during his administration that we truly experienced a renaissance of the Jewish spirit in our group. With our Oneg Shabbat series, Simchas Torah Festival, Purim Celebration, the Akiba Project and our Israeli Dance group, Harold extended the scope of activities of his predecessors in every field of Jewish experience, and this certainly promoted greater friendship. We who have served with him could not exaggerate the extent of his influence. Future administrations, however, will reflect the full impact of his leadership.

* * *

Candlelight, soft music, warm laughter, tinkling glasses and you—that's the Candlelight Cotillion. It's an evening of romance and fun, dancing and gaiety. In a spinning, swirling social festival, flickering fingers of tapered candlelight will soften the shadows on the ballroom floor. A spirit of friendship and fun will fill the evening. But the candles are burning low. Don't wait for both ends. Buy your tickets now. (See ad.)

* * *

Following the Boxer Rebellion in 1900, there sprang up a policy in China called "The open door policy." Many of our members are now seeking to reestablish this policy in our own group. Our Door

Committee valiantly strives to maintain decorum and discipline with dignity and what is often remarkable restraint. Our members should realize that rules and regulations regarding admission to our meetings have been approved by our Executive Board and the Door Committee's function is to administer the operation of such rules and regulations. Too many of our members fail to present their membership cards at the door at our Tuesday night meetings which results only in confusion and embarrassment both for such members and the Door Committee. Every member should cooperate with this Committee and respect the difficult job which they are required to do.

* * *

Coming Events

Regular Meetings:

Tuesday, April 20th—Election Night.

Tuesday, April 27th — Last in series, "Great Names in Jewish History" — Maimonides. Rabbi Kreitman will be our speaker.

Wednesday, May 5th — Installation of Officers and Executive Board.

Tuesday, May 11th — The Dramatic Group will present a one-act play "A Marriage Proposal."

Tuesday, May 18th — Evaluation of year's programs.

Interest Group Programs:

Wednesday, April 21st — Photography Group 9:00 p.m.

Thursday, April 22nd — Music Group 8:30 p.m. Israeli Dancing 8:30 p.m.

Thursday, April 29th — Bridge and Scrabble 8:30 p.m.

Friday, April 30th—Oneg Shabbat and Akiba Group. Rabbi Kreitman will lead discussion.

Thursday, May 6th — Israeli Dancing 8:30 p.m.

Thursday, May 13th — Bridge and Scrabble 8:30 p.m.

Thursday, May 20th—Israeli Dancing 8:30 p.m.

Watch bulletins and listen for announcements on Horseback Riding, Tennis and Picnic Groups.

MICHAEL J. ROSENFELD,
First Vice-President.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Passover, which begins on the eve of the 14th day of the Hebrew month of Nisan and continues for eight days, is a happy and joyous festival. The Seder Service has a warm and nostalgic appeal for all members of the family. All of us enjoy the Sederim, the feasting and the singing, but many of us are not aware of the significance of all the ceremonials that are embodied in the Seder Service. Therefore, for our Passover program in March, we conducted a Model Seder, with all our Sisterhood members participating. It was an inspiring program; we know it will imbue our members with a greater desire to continue to carry on this meaningful tradition.

Passover is also called the season of our Liberation, since its origin is connected with what may well be the most far-reaching event in our history—the liberation of our ancestors from bondage in Egypt. The Passover theme, which stresses liberty and freedom, has served as an inspiring example for all peoples engaged in the struggle for freedom. In this concept we are made aware that freedom is not acquired at any specific time; it must be continuously fought for and zealously guarded. Passover, the harbinger of hope and freedom, has become one of our most beloved of festivals. We wish all our members and friends a HAPPY PESACH.

BEATRICE SCHAEFFER, President.

Our Passover Festival, held on March 29th with a model Seder, Haggadah, Symbols, Traditional foods and the rabbi's meaningful message, was a most inspiring event. As chairman of the entire program, Vice-President Mrs. Sarah Kushner is to be commended for her perfect execution of the table decor and for the excellent manner in which she explained during the Seder the purpose and meaning of the several symbols and ceremonial objects used. Her charm and her erudition were manifest in every phase of the occasion.

Cantor William Sauler sang the traditional Seder songs, in conjunction with the Sisterhood Choral Ensemble, under the direction of Mr. Sholom Secunda. "Binky" Sauler, our Cantor's young daughter, recited the "4 Kashes" movingly, and with dignity.

Twelve of our members participated in reading specially highlighted portions of the Haggadah, each woman a *malkah*. A very significant and enlightening address was delivered by Rabbi Kreitman, on "Passover—The Harbinger of Freedom," in which he compared the release from the shackles of bondage of those days to the struggle and efforts of an entire world today toward the ultimate attainment of freedom.

The refreshments, of course, were of particular Passover selection—the traditional Passover *machulim*, like *gefulte* fish, matzohs, wine, macaroons, sponge-cake and tea.

"Todam Rabah" for Torah "Tovot"

March 10 added another orchid to our rich garden of Sisterhood achievements, and the chief gardener who deserves our acclaim is Mrs. Rose Grayzel Meislin, chairman of our Annual Torah Fund Luncheon, held in our auditorium on that afternoon. With the indefatigable assistance of her two co-chairmen, Mesdames Helen Flamm and Beatrice Sterman, she brought to fruition a most memorable event, beautifully eloquent in its message, its purpose, its arrangements, and its fine "food-fare," under the expert direction of hostess chairman "Hershey" Kaplan and her large committee. Our *Chai* chairman, Mollie Markowe, is to be congratulated on her excellent efforts in securing the \$18 and over pledges for Torah from 54 dedicated Sisterhood women. The pertinent address by Dr. Max Routenberg, distinguished rabbi of Rockville Center, emphasized the importance of Torah as a moral force. "What Torah means to me" was magnificently described in a short essay by Hebrew School Student Linda Shander, winner of Sisterhood's annual essay contest. The "piece de resistance" was the lively and effective production, "A Style Show for Jewish Living," a fashion display per-

formed and arranged by our own women. With narrators Shirley Gluckstein and Mary Kahn delivering spirited comments on the modes on parade, Mr. David Weintraub, of our Hebrew School, at the piano, and the charm and poise of our Sisterhood models and their daughters, the performance truly achieved its purpose. For all this, therefore, dear Rose G. Meislin, a *Yasher Koach*, and many, many thanks!

Cheer Fund Contributions

In honor of her daughter's engagement—Mrs. Esther Bershad; In honor of her daughter's marriage—Mrs. Dinah Josephson; In honor of her grandchild's birthday—Mrs. Anna Schorr. In memory of late Mrs. Rubin—Mrs. Sarah Klinghoffer; In memory of her husband—Mrs. Rose Horowitz.

Support Sisterhood Philanthropic Projects!

United Jewish Appeal—Your contributions are urgently needed. Send them at once to Center office, "Hershey" Kaplan, chairman.

Nominating Committee

Chairman Lil Levy, SL 6-8053, welcomes recommendations for our Executive Board for the coming year.

"Tercentennial" Friday Night Services

The women of our Center, on the pulpit and in the audience, were truly fine examples of the subject of our Symposium, "The Jewish Woman's Contribution to American Life—a Tercentennial Evaluation." The responsive readings by four of our women preceded a tri-partite panel, which proved most effectively that Jewish women have added lustre to the name of American Jewry, and have made their impact on American history. Mrs. Sarah Klinghoffer noted, with factual illustrations, that our women have contributed efforts in every field of endeavor; Mrs. Laura Lewittes, wife of our Associate Rabbi, described their ingress in the political arena; Miss Helen Aronow, one of our Young Folks' members, spoke with much animation on the progress of Jewish women in American life. More than three hundred men and women enjoyed a delightful Oneg Shabbat, arranged and prepared by our refreshment committee, and Mr. Weintraub led the audience in a gay community songfest.

Jewish Day For the Blind

May 12, St. George Hotel, all day. Have lunch, buy merchandise. Sadie Kurtzman, chairman.

Joseph Goldberg Memorial Forest

Purchase trees and keep the name of Joseph Goldberg alive. Call Sarah Klinghoffer, SL 6-8252.

Our "Oscar Deserving" Sisterhood Players

Our Brooklyn "Blizzard" Bombshells performed their "blizzard" in Mitten-drinnen New York, on March 17th, for the Anshe Chesed Sisterhood. The recipients of beautiful orchid corsages, our Thespians, Eva Brautman, Sarah Epstein and "Hershey" Kaplan, entertained a large and enthusiastic audience, while our President, Bea Schaeffer, delivered a message of greeting and congratulations to the hostess Sisterhood. Our trio of gifted artists gave a repeat performance on March 30th at the Ahavath Israel Sisterhood in Mapleton, and were loudly applauded. "Oscars" to our stars, of whom we are very justifiably proud!

"Chai" Brunch Glorious!

The Waldorf-Astoria Hotel, on March 31st, was the scene of a most memorable "brunch," the culmination of the efforts on behalf of Torah and the Jewish Theological Seminary of women of the Metropolitan area. Our 54 "Chai" club Sisterhood guests enjoyed an inspiring program. Chai Chairman Mollie Markowe was well rewarded for her zeal, and hopes to increase our "Chai" club donors for the coming year.

Calendar of Events

Wednesday evening, April 28th—General Sisterhood Meeting, 8:15. Celebration of Israel Independence Day.

Monday, May 3rd—Closing Luncheon, Installation of Metropolitan Branch of Women's League at Jewish Theological Seminary, 12:30 p.m.

Wednesday, May 5th—Sisterhood Executive Board Meeting. 11 a.m.

Monday, May 10th—Sisterhood General Meeting. Election of Officers. Mother's Day Tribute program. Mrs. Carl A. Kahn, Chairman.

Make Your Reservations Now!
for the

U. J. A. DINNER

Thursday Eve. May 6, 6:30 P.M.
\$6.50 Per Person

MR. AND MRS. CLUB

AT THE last meeting of the Mr. and Mrs. Club held April 14th, we were privileged to hear a discussion on the 300th Anniversary of American Jewry led by Rabbi Mordecai H. Lewittes.

A Yiddish Film Festival has been arranged for the Mr. and Mrs. Club as well as for all other members of the Center. We cordially invite all to attend the presentation of "The Dybbuk" on Monday evening, April 26th, and "Green Fields" on Monday evening, May 3rd, both at 8:30 p.m. Tickets at 60¢ each performance or \$1.00 for the series may be obtained at the Center desk.

We would like to take this opportunity to remind all our members and their friends of the date of our forthcoming Annual Cabaret Night scheduled for Saturday evening, May 22nd. Tickets are priced at \$10 per couple and may be secured either at the Center desk or by calling Mr. Elmer Riffman at ST 3-5702. Dress is optional; fine food and drinks will be served and dancing will be provided by George Singer and his Orchestra. Door prizes will be awarded. Heading our entertainment will be the well known Master of Ceremonies, Larry Alpert, Star of the show "Bagels and Yox" and stellar attractions will be the renowned Feder Sisters and Jack London, new kind of master of magic.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Robert Goldberg of 97 Cedarhurst Avenue, Cedarhurst, L. I., on the birth of a son, Jerrold Foster, on

THE MR. AND MRS. CLUB
will present a

Yiddish Film Festival
Monday, April 26th, 8:00 P.M.

"THE DYBBUK"

Monday, May 3rd, 8:00 P.M.

"GREEN FIELDS"

Admission: 60¢ each performance
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CABARET NIGHT
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April 6th. Congratulations are also extended to the grandparents, Mr. and Mrs. Max Goldberg and Mr. and Mrs. Samuel N. Shapiro.

Miss Phyllis Newman of 136 East 52nd Street, a member of the Young Folks League Executive Board, on her marriage to Mr. Seymour Mittleman on April 10th.

Mr. and Mrs. Samuel Racer of 65 Lenox Road on the engagement of their daughter, Estelle Ruth, to Mr. Carl Wasserman of Belle Harbor.

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IN THE HEBREW SCHOOL

APURIM entertainment was held in the main auditorium on March 14th. A playlet, "Sammy Celebrates Purim," directed by Mrs. Dorothy Ross was presented by the students of the sixth grade of the two-days-a-week school.

The main feature of the celebration was a masquerade in which 300 students took part. The following students were selected for their outstanding costumes: Jane Schoenfeld, Peter Grafstein, Marion Brown, Beryl Klinghoffer, Karen Schiff, Alice Paster, Sylvia Cantor, Julie Hecht, Johanna Hecht, Susan Rothstein, Robin Soloway, David Leitner, Marian Fisher, Baila Handelman, Arthur Schwartz, Hedva Lewittes, Ernest Horowitz, Marc Horenstein, Nathan Block, Cary Aminoff, Allan Rosenbloom and Lewis Kulick.

* * *

The Parent-Teacher Association, under the chairmanship of Mrs. Sarah Epstein, met on Wednesday, March 31, 1954. A dramatization called "The Cup of Elijah" was presented. The narration was read by Mrs. Sylvia Horowitz. Songs were rendered by the students of the choral group. Mrs. Sarah Kushner, president of the United Parent-Teachers Association, spoke on the meaning of the Passover symbols. Rabbi Lewittes, principal of our school, reviewed the progress and achievement of our pupils during the past semester.

* * *

The last late Friday night service of the year was dedicated to the students of our Post Bar Mitzvah Fellowship who had completed two years of Jewish education beyond their Bar Mitzvah. Isaac Dressner, as class representative, expressed the sentiments of the students and pledged that they would continue their Jewish education. The following students received certificates: Post-Graduate class, Edward Bressman, Jack Lubitz, Ira Miller, David Resnick; Post Bar Mitzvah class, Benjamin Hepner, Joseph Krimko, Lewis Schneiderman; Marshalliah Hebrew High School, Isaac Dressner.

The Kushner Memorial award, given annually to the student who has excelled in scholarship, was given to Manes Midlarsky. This award was established by Mr. and Mrs. Julius Kushner in memory of Zvi and Paya Kushner.

The Center choral group, under the direction of Mr. Sholom Secunda, rendered a program of Hebrew songs. The service was led by Rabbis Levinthal, Kreitman and Lewittes.

* * *

An *Oneg Shabbat* was arranged by the Junior Congregation on Saturday, April 3, 1954. The sermon was delivered by Harold Kushner, who spoke on "The Reactions of Jewish Youth to Being Jewish." After the service, the members of the Junior Congregation were guests of Mr. and Mrs. Kushner at a luncheon, followed by a discussion and by Hebrew songs.

* * *

A Model Seder was held by the students of our school on Tuesday, April 13, 1954. The Seder was led by the pupils of the graduating class under the direction of Mr. Leo Shpall. The decorations were arranged by a faculty-PTA committee under the chairmanship of Mrs. Rabinowitz and Mrs. Epstein.

GYM ACTIVITIES

AFTER six weeks of hectic competition the handball doubles tournaments in the A and B classes came to a close. At the outset certain teams were selected as the probable winners but the fighting spirit of some of the teams produced upsets which gave unheralded teams an opportunity to walk off with the trophies.

In the finals of the A division Sam Levine and Morty Levy defeated Dr. Abe Weissman and Jerry Weiner in two out of three games. The scores were 14-21; 21-12; 21-12. In the B group youth was served when Jerry Lorry and Ed Blutman beat the oldtimers, Herb Gladstone and Harold Roemer in two out of three games. The scores were 21-5; 20-21; 21-12. The games were well attended and interest ran high among the spectators. Iz Kaplan refereed most of the games.

The Junior and Senior basketball teams completed their season after a lengthy schedule; the highlights of the season were the many close games.

The younger boys had a superb record. They won 9 and lost 3 games. A contest at Poly Prep was a pleasant ex-

perience which the boys will always remember. The roster of the club was Sid Tanenzaph, Mike Brown, Artie Kaplan, Sandy Fenichel, Paul Rosenberg, Mike Ginsberg, Douglas Kriegal and David Levy.

The senior boys were not as fortunate as the juniors. They invariably played older and more experienced boys but we managed to have our share of wins. The record was 6 wins and 6 losses. The boys who made up the squad were Chuck Soloway, Artie Rudy, Norm Berkowitz, Ed Nelson, Bernie Brooks, Eugene Weisbrod, Noom Linick, Allan Rothstein and Raphael Scheck. Next year the boys will strive to do better.

Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

DONCHEY, MISS PHYLLIS; Res.: 368 Eastern Parkway; *Proposed by* Arnold Magaliff, Michael J. Rosenfeld.

EINZIG, MORRIS; Single; Res.: 69-60 —108th St., Forest Hills; Bus.: Electrical Products, 319 Ten Eyck St.; *Proposed by* Meyer Pearlman.

FALK, MISS DORIS; Res.: 672 Empire Blvd.; *Proposed by* David Yawitz, Diana Bentkowsky.

LASKY, MISS NORMA; Res.: 586 Maple St.; *Proposed by* David Yawitz, Diana Bentkowsky.

PORTNOY, MISS JOYCE; Res.: 549 East 55th St.; *Proposed by* Roberta Stern, David Yawitz.

SCHREIBER, MISS ANITA L.; Res.: 1516 West 2nd St.; *Proposed by* David Yawitz, Roberta Stern.

SKURNICK, PAUL; Married; Res.: 8817 Avenue B; Bus.: Installment Dealer, 335 Franklin Ave.; *Proposed by* Theodore Bilick.

WOLLEN, EDWARD; Single; Res.: 311 Lincoln Place; Bus.: Mattresses, 245 Rogers Ave.; *Proposed by* Maurice Rosenwasser.

The following has applied for reinstatement:

OLOFF, MORRIS; Married; Res.: 67-19 —183rd St.; Bus.: Retail Shoes, 166-25 Jamaica Ave.; *Proposed by* Sid Weinstein.

FRANK SCHAEFFER,
Chairman, Membership Committee.

IN THE CENTER ACADEMY

THE Children's Seder was held on Tuesday, April 13th. The service was preceded by the ceremony Bedikat Hametz (The search for the unleavened bread) conducted by Rabbi Levinthal and assisted by Rev. Rogoff. Rabbi Levinthal explained the significance of the ceremony. The children of the Academy assisted Rev. Rogoff in collecting the crumbs of bread. The "mothers" of each grade pronounced the blessing over the candles and the "fathers" pronounced the blessing over the wine. The children of the kindergarten and of the lower school asked the four questions. The eighth grade was in charge of the preparation for the Seder. They selected a "father" and a "mother" who conducted the complete Seder services. Additional readings from the Haggadah were incorporated into the services this year. Miss Gladys Gewirtz, our music teacher, introduced new melodies—some of which were original and created specifically for the Passover celebration.

In a letter addressed to Mr. Leo Shpall, head of the Hebrew Department, Rabbi George Ende commended Alma Rothberg, a member of the 1953 graduating class of the Center Academy. Alma was not only admitted to the second year group but has done outstanding work in the Hebrew High School of Greater New York.

The Fourth Grade and Eighth Grade have completed their scrapbooks in the

Social Studies. The Seventh Grade has completed an illustrated copy of the Book of Judges and is now preparing an illustrated scrapbook on the Ethics of the Fathers. The Eighth Grade students are working actively in the preparation of their Annual. Although this is an all-engrossing project, they are also busily engaged in their general studies; in writing their Hebrew and English plays for graduation; in taking trips around New York City in relation to their unit on the United Nations.

Under the joint chairmanship of Lee Selwyn and Robert Halperin, of Grade VII, the students of the Center Academy contributed \$100 to the March of Dimes. Good work, Lee and Robert!

JUNIOR LEAGUE

(Continued from page 18)

Irvin I. Rubin, chairman of the Youth Activities Committee, will address the group on "The United Synagogue of America."

Social dancing is a regular feature of every meeting of the Junior League.

By far the most exciting and enjoyable event of the past month was the Purim Carnival, held on April 20th. It will long be remembered by the membership and leaders. Close to 400 persons paid their admissions and received in return a quantity of Shushan "currency" to spend. The proceeds will be allocated shortly by the members to their favorite charities.

THE ISRAEL PROJECTS OF THE CONSERVATIVE MOVEMENT

The members of the Conservative Movement have always been mindful of the need of building *Spiritual Bonds* between the American Jewish Community and Israel. To that end the United Synagogue built the Jeshurun Synagogue in Jerusalem in 1927, the finest synagogue building in Israel today. With the establishment of the State of Israel and the influx of thousands of Jews into the Holy Land, the creed of creating more embracing *Spiritual Bonds* has become abundantly clear. To that end the United Synagogue has launched four Israeli projects in these four areas: Pnimitiyah—a Students Residence Hall, Support of Religious Institutions, Intellectual Exchange, Pilgrimages to Israel. A brochure describing in detail those four projects have been mailed recently to the members of the Center. The executive of the United Synagogue, anxious that the opportunity to help in these projects be afforded to every member of its constituent congregations, has set a uniform contribution of \$2.09. Thus every member will have the opportunity to help fulfill the hope that again "Torah shall come out of Zion and the word of the Lord from Jerusalem!" If you have not as yet sent in your contribution, please do so at your earliest convenience. Checks are to be made out to the United Synagogue and sent to Dr. Benjamin Kreitman in care of the Center.

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The Brooklyn Jewish Center Review

May, 1954

THEODOR HERZL

A Portrait as Seen Through His Diaries

By ALFRED WERNER

BOOK PUBLISHING IN ISRAEL

A Report on Publishing in the New State
and the Development of New Writers

THE TOURO MONUMENT CONTROVERSY

By LEO SHPALL

MY BOSS, IRWIN LOEWY

By ERNEST WARSCHAUER

THE PROJECTED NEW YIDDISH DICTIONARY

By DR. ELIAS N. RABINOWITZ

CENTER BULLETIN BOARD

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Have you offered your friends and neighbors the privileges and pleasures of belonging to the Center?

Our Membership Campaign is making fine progress, thanks to the excellent work of our Membership Committee.

But we count on the cooperation of our entire membership.

Every member should enroll a new member.

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Call the Center office — HY 3-8800, and give us the names of new membership prospects.

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8:15 P.M.

Installation Officer:

RABBI MORDECAI H. LEWITTES

Chairman:

MRS. M. ROBERT EPSTEIN



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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXV

MAY 1954 — IYAR 5714

No. 37

AN ATTACK ON FREEDOM OF RELIGION

THE First Amendment to the Constitution of the United States provides in clear and unmistakable terms that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." In the century and a half or more since the adoption of the Bill of Rights no one has seriously contemplated the possibility of any infringement of this basic guarantee of freedom of worship, and any intimation to the contrary has always come from the irresponsible sources of religious fanaticism.

Now, at long last, the suggestion has been made in the form of a proposed constitutional amendment, designed to amend the First Amendment itself, that "this nation recognizes the law and authority of Jesus Christ." The source of the suggestion does not endow the proposal with validity, but it does give it the importance of respectability, since the author is no less a person than Senator Ralph Flanders of Vermont. The Senator himself recognizes the possible ramifications of this proposal and its conflict with the basic tenets of the American

Constitution and way of living, for he specifies in his own resolution that the proposal is not to be interpreted as an abridgement of freedom of religion or as the establishment of "any particular ecclesiastical organization." The resolution further authorizes Congress to substitute "a suitable oath or affirmation" for any citizen whose religion prevents the taking of the provided oath of allegiance.

This exception obviously does not cure the underlying vice of the proposed amendment, for in itself it creates invidious classifications of citizens as between a majority of one religion and minority of others. Moreover, it in no degree affects the basic fact that the resolution does create an officially recognized religion.

The attack on American liberties inherent in the proposal is so obvious that without question it will be opposed by the perceptive of all religions. Nevertheless vigilance in scrutiny, preparation in defence, and vigor in opposition are imperative.

WILLIAM I. SIEGEL.

The Festival of Shabuot

THE significance of the festival of Shabuot—the festival of Weeks which we shall observe this year on June 7th and 8th—is set forth by its two additional designations, Hag Habikurim—the Festival of the First Fruits, and Zeman Matan Toratenu—The Season of the Revelation of the Torah. In time, the agricultural designation of the festival diminished in importance and its character as the season of Revelation of the Torah was underscored. The importance of the Festival has therefore increased with the passing of the centuries.

There is something of transcendent significance for us today in the word *revelation*. For it was the creed of modern man until yesterday, until his illusions were exploded, that man possesses within himself, and within the nature that surrounds him, the wisdom and the resources for the good life. The sciences and the philosophies which man has fashioned with great ingenuity are the *guides* to a happy existence for the individual and humanity. The cruelties exhibited by human nature, its refractoriness in the face of scientific manipulations, the helplessness

of man when confronted by his own destructive ingenuity, have exploded the myth of modern man's independence. Jeremiah's prophecy has been nigh fulfilled. "Because you trusted in your works and your treasures, you also shall be trapped."

The Torah, being the embodiment of the word of God and the disclosure of His will, proclaims the dependence of man on the Divine. Whatever way Revelation is conceived or interpreted, be it in the orthodox or modernist manner, it is a profound recognition of our human need for Divine guidance and inspiration. Though our human resources of knowledge and wisdom be sufficient for the moment, ultimately we must rely on God and His guidance.

We pray, therefore, at this Shabuot festival, that man will hasten his salvation by acknowledging the need for Revelation, and open his heart to the teachings of Sinai.

BENJAMIN KREITMAN.

A New Name For Bigotry

ON MAY 5, the New York Times reported that an effort to rid the New York City school system of "cultural inbreeding" had failed. The results of the examination posted by the Municipal Civil Service Commission for membership on the Board of Examiners—the most important competitive post in the school system—showed only New Yorkers as the top eleven candidates.

All things being equal, it is commendable for the average city to seek specialists from other communities to be candidates for its offices in order that its

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Center Membership and Service to Judaism

AERICAN Jewry is experiencing a spiritual awakening. From all parts of the country there come reports of new congregations being organized, of new Synagogues being built, of new Hebrew schools being established. There is a noticeable realization that the Synagogue, above all, is the institution that can give substance and strength to Jewish life in America.

As one studies the trend in the religious life of American Jewry, one finds that the average Jew feels that he must become affiliated with some Synagogue. It is to him the symbol of his attachment to his faith and his people. That is observed, particularly, in the suburbs of our larger cities that have become populated mainly by the younger people. The Synagogue has rewon its hold upon

them, and it is good to see with what interest they are engaged in the Synagogue activities. That is why Synagogue membership has increased so largely in every part of the country.

I must say that we at our Center have not taken full advantage of this awakened sentiment. We waited until Jews came to us and asked to be admitted as members. It is to our credit that so many Jews throughout these years did come to us of their own volition to seek our fellowship. But we have to recognize the fact that there are scores and perhaps hundreds in our section of the borough, who hesitated to ask for admission to membership, but who would gladly join us if they were invited to do so.

I therefore welcome the action of our Center officers and trustees who have des-

igned this and the coming months for an intensive Membership Campaign. An efficient committee, under the chairmanship of Mr. Frank Schaeffer, has already started this long delayed action, and I am confident that their efforts will be crowned with success.

It is an easy task to tell these prospective members what the Brooklyn Jewish Center has to offer to every member of their families. Our program of activities and our past achievements are well known to all of our neighbors. But what needs to be stressed in our approach to them is the contribution they can make to Jewish life. We must emphasize their obligation to share with us this sacred communal responsibility, and we must point out that it is through active affiliation with an institution such as ours that they can make their major offering to a vital and creative Jewish life. I am confident that our entire membership will cooperate with the Campaign Committee in this endeavor. We will be serving the Center, but we will at the same time serve our neighbors who are not yet affiliated by giving them the opportunity to share with us in the blessed privilege of fashioning a glorious future for Jewish life in our beloved America.

EDITORIALS *Continued from page 3*

outlook and policies might not become parochial. Such a "cross-breeding" often improves the local stock. But New York City, without showing undue pride, is the most cosmopolitan community in the world. Besides having a vast population, and consequently institutions with personnel of varied abilities and outlooks, New York possesses within her boundaries the outstanding colleges, universities and teachers' colleges in the land. If it is inferior stock that the Commission is seeking for its "breeding" experiments, that too can be found within the confines of our city without looking elsewhere.

By examining this term "cultural inbreeding" as it applies to New York City, its absurdity becomes apparent. It is obvious then that the term conceals a far different meaning and motive. The motive was recently given expression by Dr. James V. Cunningham, an assistant examiner. He pointed out that with the retirement of two members, the Board of Examiners stands in danger of becoming

all Jewish. He called for proportioning membership on the board to the three major religious groups in New York. Dr. Cunningham has unfortunately overlooked the "merits" of the merit system under which all teachers in New York City operate. It is true that on certain political and judicial bodies it is practically and maybe even theoretically expedient to have all faiths represented. This has been to some extent the practice of the Presidents in their appointments to the Supreme Court. Geographic distribution has been another factor on which the Presidents have based their appointments. But these are *political* appointments where expediency and practicality must take precedence. To apply this same principle to any competitive post is to destroy the merit system which is the foundation of our Civil Service. Jew and Christian alike must protest against this frontal attack on one of the bulwarks of democracy, the Civil Service.

BENJAMIN KREITMAN.

Israel H. Perutthal

Israeli Scholar Honored

DR. J. BAR-HILLEL, Lecturer in Philosophy at the Hebrew University, has been elected a member of the Council of the Association for Symbolic Logic, an international body of the highest standing. Dr. Bar-Hillel, the first Israeli to serve on the Council, has also been appointed one of four judges in an international contest for the best essays on "Mathematical Logic as a Tool of Analysis in Philosophy and Empirical Sciences," held under the auspices of the American Academy of Arts and Sciences.

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HERZL AS SEEN THROUGH HIS DIARIES

By ALFRED WERNER

I HAVE taken part in many Herzl Festivals, but the one that left the strongest impression on me took place in July, 1939, in the English county of Kent, facing the coast of northern France. We were some two thousand men, refugees from Germany, Austria and Czechoslovakia, living in the primitive huts of the famous Kitchener Camp which, during the first World War, had housed Tommies ready to embark for France. We had no celebrated speakers to commemorate Herzl's *yahrzeit*, no first-rate actors and musicians to assist in our festival, which took place in a large drab gym-hall. But Herzl's words, read aloud by one of our group, made an indelible impression on all of us, including some who, only a year or two earlier, might have derided them:

"The present condition of the Jews can lead in three directions. The first is the dumb endurance of humiliation and need. The second is a fierce rebellion against a step-motherly society. We have chosen the third way: we wish to lift ourselves to a higher level of morality,

work for the common weal, build new roads for the intercommunications of mankind, break a new path for social justice. And even as our beloved poet Heine turned his sorrows into song, so we, out of our sorrows, will bring forth advancement for the Humanity which we serve."

To me, a Zionist, Herzl was a myth rather than a person although I knew quite a few aged men and women who, in their youth, had met the Herzl, and who had even been privileged to work closely with him. I thought of Herzl much in the same way as I thought of Moses, Johanan ben Zakkai, Bar Kochba, Reubeni, or the Baal Shem Tov.

Today, however, on the fiftieth anniversary of Theodor Herzl's death, I wonder whether the time has not arrived for a revision and reconstruction of that mythical portrait which, during the last twenty or twenty-five years, has been replacing that of the real Herzl. The late Hebrew essayist, Abraham Coralnik, once wrote a fantasy in which he told of a fictitious Palestinian poet, Pelai, who, in the year 2004, brought proof "that Herzl had never actually existed as a historic personality; that he was a fiction, the dramatization, so to speak, of a historical process which took place in Jewry." Mr. Coralnik must have sensed and resented the over-dose of hero-worship in the existing biographies. We Jews do not, as a rule, deify our political leaders, or worship them the way the Germans have been prostrating themselves before the busts of Frederick the Great, Bismarck, and Hitler. Our iconoclastic traditions and our inherited sense of proportion are bound to prevent that kind of disaster.

Bearing this in mind, I cannot help deploring the fact that no Herzl biography has been written since 1934 when Alex Bein finished his exciting, but somewhat one-sided volume in Jerusalem (a slightly revised English version of this biography

Three stages of Herzl's life —at 15 (top), at 22 (centre) and as a mature man.



Theodor Herzl's wife at the time of her marriage.

appeared in 1943). What is missing in the five or six available biographies is the psychological approach, revealing to us the fascinating *man* Herzl. Apparently, the writers did not care to contemplate sufficiently long the well-known photo, showing the Leader with the fine head, the piercing eyes, the black, well-tended beard and the stylish frock coat staring into the future on the Rhine bridge at Basle, visualizing the Old-Newland.

An aura of loneliness surrounds the figure, and a feeling of frustration, even tragedy, emanates from this picture. To render a convincing portrait of the man, Herzl's biographers ought to have adopted a Rembrandtesque technique, showing the leader's shortcomings and failures casting their shadows on the shining light of his genius. Herzl permitted himself to be entirely dominated by his overbearing mother who completely ruined his marriage that was doubtful from the beginning. He was very fond of his children, but, terribly busy as he was throughout his brief life, he could not give them as much love and attention as they needed.

As a political leader, he did not cut an ideal figure. During his lifetime the same Zionists who were to worship him posthumously complained about his vehemently autocratic character that frowned on any opposition. He was only a lukewarm believer in democracy, and a thoroughly assimilated, pampered member of Vienna's Jewish bourgeois circles, in "The Jewish State" he twice sighed, "if they would leave us alone!", meaning that, in his subconscious mind, he was still ready for a compromise, willing to solve the Jewish problem by full-fledged assimilation.

Just as Herzl lacked an adequate conception of what Judaism actually meant, he was victim of anti-Semitic propaganda to such an extent that he granted anti-Semitism a certain degree of justifiability and respectability. He failed to notice that the anti-Semitic leaders of his era had transformed ordinary Judaeophobia into a detestable Machiavellian means of securing power on a nation-wide and, later, world-wide scale. He thought he could reckon with anti-Semitism like the experienced captain of a sailing ship who makes use even of an adverse wind to sail in whatever direction he desires. Because of this misconception of anti-

Semitism he several times tried to come to an understanding with Jew-baiters, just as in our own days the late Neville Chamberlain thought he could do business with Hitler.

All these facts ought to have been brought out more clearly by the biographers, not in order to "debunk" the epochal greatness of Herzl's genius, but to demonstrate how, with all his shortcomings and limitations, he was, nevertheless, able to reach the stars through his never-ceasing idealism.

There exists a marvellous source of information which allows us to delve deeply into Herzl's mind — his *Diaries*. Far more personal than his propagandistic speeches, articles, and tracts, they were not written for publication. So personal, indeed, are they, that the editors who published them more than thirty years ago in three large volumes were forced to omit many passages mercilessly attacking individuals and organizations, or alluding to scandalous conditions deeply resented by the very ethical father of Zionism. Unfortunately, these fascinating *Tagebuecher* have never been translated into English, except for a few passages once assembled in a slim brochure, and

even the latter did not attract many readers in this country.

Below are a few excerpts from these diaries which offer a glimpse into Herzl's struggle with the world and with his own self, though he was very sure of Zionism's ultimate victory:

"Nordau seems to be won for the thing (he meant Zionism). He believes the plan will need three hundred years for its realization. I believe thirty—if the idea breaks through."

Returning to Vienna from the first Zionist Congress at Basle in 1897, he jotted down: "If I were to sum up the Basle Congress in one word — which I shall not do openly—it would be this: at Basle I founded the Jewish State. If I were to say this to-day, I would be met by universal laughter. In five years, perhaps, and certainly in fifty, everyone will see it."

But this optimistic mood often gave way to deep pessimism and over-powering frustration:

"I am working like a madman at the make-up of *Die Welt* (the Zionist organ, shortly to be launched). Two subscribers have come forward so far. After several hundred propaganda leaflets have been



Portrait of Theodor Herzl's mother. She is described by the author of this article, Alfred Werner, as having "entirely dominated" Herzl's life and "completely ruined" his marriage.

distributed, I get only three answers by letter. My closer party associates believe it is a failure."

At times the indifference of his co-religionists made him so desperate that he was almost ready to give up the hopeless struggle:

"I feel myself growing tired. I believe now more than ever before that my movement is at an end. I am fully convinced of its practicability, but I cannot overcome the initial difficulties. A million gulden (the Austrian currency) is all that is necessary to put the movement on its feet in a large way. This ridiculous sum—for so great a matter—cannot be gotten, and so we shall have to go to sleep, though the day is here."

He suffered very much from the fact that because he had to support himself and his family through writing (he refused to accept a penny from the Zionist Organization!) he could not devote all his time and energy to the Movement:

"The poor Jews really have extraordinarily bad luck. When a man does arise who could and would help them—for I am convinced that by my personal intervention I have moved the thing forward swiftly—then he must be economically enslaved, and must tremble for his children's bread."

In the Vienna of 1900, Zionism was resented by the majority of the intelligentsia, and Herzl, the playwright, was punished for being Herzl, the Zionist leader:

"Yesterday, when my piece 'I Love You' was produced at the Burgtheater, my Zionism again stood in the way. At the end of this harmless piece there was considerable hissing, which certainly could not have been due to this innocent comedy. I may not live on Zionism. I dare not live on literature. A problem!"

He gave the best years of his life to the movement:

"Today I am forty-one years old:

The wind blows through the stubble:
My steps must now be double.

"Nearly six years have passed since I began this Movement which has made me old, tired and poor."

Frequently he considered himself a complete failure:

"I feel my autumn coming. I run the risk of leaving for my children neither a work for the world, nor yet money."

In Paris he met the famous philanthro-

The Herzl Diary

*Fasse ich den Basler Congress
in ein Wort zusammen—das ich
nicht hüten werde öffentlich aus-
zusprechen—so ist es dieses: in Basel
habe ich den Judenstaat gegründet.*

*Wenn ich das heute laut sagte, würde
mir ein universelles Gelächter ant-
worten. Vielleicht in fünf Jahren,
jedenfalls in fünfzig wird es bede-
einschauen. Der Staat ist wesentlich
im Staat, mitten des Volkes, ja selbst
eines genügend mächtigen Einzelnen
(l'état c'est moi Ludwig XIV) be-
gründet. Territorium ist nur die
concrete Unterlage, der Staat ist
selbst wo er Territorium hat immer
etwas Abstraktes. Der Kirchenstaat
besteht auch ohne Territorium, sonst
wäre der Papst nicht souverän.*

*Ich habe aber in Basel dieses Ab-
strakte in einem den Allermeisten
kurzweiligen geschaffen. Eigentlich mit
infinitesimalen Mitteln. Ich hetzte
die Leute allmählich in die Staats-
stimmung hinein und brachte ihnen
das Gefühl bei, dass sie die Na-
tionalversammlung seien.*

A manuscript page from Herzl's diaries. They are so personal that when they were published in Germany 30 years ago many passages were omitted by the editors. No English translation has been published except for some excerpts.

pist, Baron de Hirsch, and laid his plans for a Jewish State before him. But the Baron was not at all impressed. Thereupon Herzl mailed to him a sharply-worded letter, the contents of which he confided to his Diary. He wrote in part: "You are the big money Jew, I the Jew of the spirit—hence the divergence

between our means and methods. Naturally, you took up an attitude of gentle irony. I expected it. I told you so at the beginning. That is the way new ideas are received. . . .

"You will find Jewish money for a Chinese loan, for Negro railways in Africa, for adventurous enterprises—but

for the most immediate and most tormenting needs of the Jews shall you find none?"

Two Christians, however, were very enthusiastic about the Jewish State idea. One of them was the Reverend William Hechler, Chaplain of the British Embassy in Vienna. Herzl describes him as follows:

"A sympathetic, gentle fellow, with the long, grey beard of a prophet. He is enthusiastic about my solution of the Jewish question. He also considers my movement a 'prophetic turning-point'—which he had foretold two years ago. From a prophecy in the time of Omar (637 C.E.) he had reckoned that at the end of the forty-two prophetic months (total 1260 years) the Jews would get Palestine back. The figure he arrived at was 1897-98.

"When he had read my book ('The Jewish State') he ran at once to Ambassador Monson [the British envoy] and said: 'The prophesied movement is here.'"

The other outstanding Christian was the Grand Duke of Baden, to whom Herzl was introduced by the Reverend Hechler.

"I spoke of the general advantages of the Jewish State for Europe," Herzl recalled. "We should lay down the rails toward Asia, the highway for the cultured peoples. And this highway would not be in the possession of any one of the Great Powers.

"The Grand Duke said: 'It would also solve the Egyptian question. England hangs on to Egypt because she must defend her road to India. Actually Egypt costs more than it is worth.'

"Finally the Grand Duke said: 'I should like to see it happen. I believe it would be a blessing for many people.'"

Herzl approached the German Emperor, William II, hoping that a Jewish mass settlement in Palestine might be accomplished through the intervention of the German Reich. He had had brief interviews with the Kaiser in Palestine when both men were visiting there in 1898. Herzl recorded these conferences in his Diaries. Referring to Palestine, the Emperor said:

"Very hot. But the land has a future . . . It needs water, much water . . . Your movement, with which I am well acquainted, contains a healthy idea."

Herzl approached the Sultan of Turkey, who offered him Mesopotamia instead of Palestine, and then conferred with the Russian statesman Count Witte who boasted of having said to the Tsar: "Your Majesty, if it were possible to sink the six or seven million Jews into the Black Sea, I should favor it. But since this is not possible, they must be allowed to live."

On the whole, Herzl got little help from the important men of Europe, and the political situation often looked very desperate.

Fortunately, he had many enthusiastic followers whose undaunted spirit cheered him in periods of acute discouragement. Once he had to caution some of the impetuous in the Movement against engaging in foolhardy actions:

"Two young fellows of the *Kadimah* (a Zionist fraternity of university students) . . . tell me that a proposition has been made that volunteers to the number of one or two thousand should be enrolled and that the attempt should be made to effect a landing at Jaffa (now incorporated in Tel Aviv). Even if some lives were to be lost thus, Europe would at least be made aware of the aspirations of the Jews.

"I advised against this beautiful Garibaldi idea, for this thousand will not, like the thousand at Marsala (the starting-point of Garibaldi's campaign) find a nationally prepared population. After twenty-four hours the landing would be suppressed like a schoolboy prank."

To Herzl, Zionism did not mean a complete break with the culture of Europe—quite the contrary was true:

"Moses forgot to take the fleshpots of Egypt along. We shall remember. On the ship we shall wear full-dress to dinner, and over there (in Palestine) we shall have some degree of elegance as soon as possible. The idea: the Jews must not get the impression that they are going into the wilderness. No! *This* migration takes place in the midst of culture. We remain in the midst of culture even while we migrate."

Unlike Max Nordau, the life-long rebel, Herzl believed in formalities and formal dress:

"The first day (of the Zionist Congress at Basle) Nordau turned up in redingote (a long plain coat), and would under no circumstances go home to put

his frock-coat on. I drew him to one side and begged him to do it for my sake. I said to him, to-day the Presidency of the Zionist Congress is still nothing—we have to establish everything. The people must accustom themselves to look to this Congress for everything that is high and dignified. Nordau changed his mind, and I embraced him in my gratitude. In a quarter of an hour he returned in frock-coat."

FRIENDS OF THE HEBREW UNIVERSITY

ISRAEL'S only university is the Jewish

State's most important training center providing for the professional skills in science, agriculture, scholarship and medicine on which any modern state is utterly dependent. The main result has been the education of an entire generation of Israel's leaders. A contingent result has been the growth of the University to meet its ever-growing responsibilities, a growth which has taken place in the face of heart-breaking difficulties.

Now American Jewry is called upon to share in the work of this institution through membership in the American Friends of the Hebrew University.

But the gain will not be Israel's alone. American Jewry will derive benefit from this closer kinship with Israel's modern Temple of Learning. The achievements of the University's scholars will become to an even greater extent our achievements. The fight against disease will be *our* fight. The desperate struggle to find life-giving water under the sand dunes is accompanied by the warm interest and good wishes of all of us.

It is hoped that those interested will join and cause others to join one of the new Brooklyn groups of the American Friends of the Hebrew University.

Herzl, unlike Max Nordau, his friend and associate, did not live to witness the promulgation of the Balfour Declaration; he would have been eighty-eight in the year when the Jewish State was born. Unfortunately, he was fated to die forty-four years earlier, in the prime of life. But, except for a few moments of utter

(Continued on page 23)

BOOK PUBLISHING GROWS IN ISRAEL

REPORTS from Israel indicate that no modern author can ever expect to eclipse the country's permanent "best-seller"—the Bible.

However, special books of universal interest reach phenomenal sales. The collection of weekly verses on current affairs by the poet Natan Alterman, "Ha-tur Ha-Shvi'i" (The Seventh Column) from the daily newspaper *Davar* sold more than 50,000 copies since its publication seven years ago. David Ben-Gurion's essays, "B'hilahem Yisrael" (In the Battle for Israel), sold over 35,000 copies since its publication in 1950.

The Hebrew book market is largely limited by the fact that the total population of Israel is a little over 1,650,000—of whom almost half have come to the country during the past few years. Consequently, the actual reserve of the Hebrew reading public is small when compared with the widespread nature of the English reading public not only in the United States, Great Britain and the Commonwealth but in countries throughout the world.

An average novel sells up to 2,000 copies, while over 6,000 sales of any single book is enough to earn it the "best-seller" title. Belles lettres, technical and scientific books and other books of limited

interest are issued in editions ranging from 500 to 1,000 copies in the first printing.

Practically all publications are sold out over a period of time in their original printing, and many go into second and further editions. "Shirey Bialik" (Bialik Poems), the collected poems of the modern Hebrew poet laureate, have sold over 100,000 copies in the past twenty years, while the collected works of Saul Tsernichovsky, another great Hebrew poet, have exceeded 50,000 copies in their sale.



Despite the limited market, however, Hebrew books covering the entire expanse of human interest, knowledge and culture continue to appear in inexpensive editions. A novel, or a children's story book costs between one and two dollars. Scientific and technical books in Hebrew are also comparatively cheap. The textbook on "Anatomy and Physiology," by Dr. Rabinovitz (318 pp., 200 illus., index of technical terminology), is priced at about \$3.50.

There is also a limited market for Hebrew books in countries outside of Israel. The demand for the Hebrew Bible, especially in illustrated editions, Prayer Books, books for religious study and attractive editions of the Passover "Hag-



gadah" and similar works is quite significant. The Hebrew Publishers Union founded a Cooperative Society, "Sifrey Israel" (Books of Israel), in 1949 to organize book exports. Books exported during the first year were valued at \$17,000. By last year, such exports had reached an annual level of \$100,000.

Almost a thousand new Hebrew titles appeared in Israel's book-stores during 1953. The publications of Hebrew works covered a wide variety of subject matter and included fiction, school textbooks, philosophy, poetry, science, history and translations of outstanding foreign works.

The publications of fiction, including drama and poetry, formed one of the most numerous categories on the publishers' lists during the past year. Two hundred and five of the total 997 books published were in these fields. Of these 70 were original works and 135 translations from other languages.

Books for children and youth were second with 108 works published, 49 originals and 59 translations. Studies on

The illustrations on this page are from late books published in Israel. At top right is the jacket of the new 20-volume encyclopedia; the center is the cover for "Eve and Her Daughters," a collection of short stories with women as the subject; at left is the jacket of "Parchments of Fire," works of fighters who died in Israel's war of liberation.



Judaism accounted for 63 books, of which only two were translations, while 20 books (one translation) dealt with the history of the land of Israel. Nineteen books were devoted to General History and 11 to Jewish History. Six books dealt with various aspects of Zionism and Zionist problems and the same number with military matters, three of which were translations. The disaster which overtook the Jews of Europe during World War II is the subject of 15 books, including works of fiction and non-fiction, five of which were translated from other languages.

The biggest single publishing enterprise in Israel today is the publication of the Hebrew Encyclopaedia by "Massada." This encyclopaedia, the first volume of which appeared in 1949, will cover all fields of human knowledge, with particular emphasis on Jewish affairs and Israel, in some twenty volumes. The fifth volume appeared during 1953. The Encyclopaedia already has over 40,000 subscribers.

A second "General Encyclopaedia" is being prepared by the Yisrael publishing house. Six volumes of the 14-volume project have appeared since 1950.

Poetry continues to be one of the most important mediums of expression for the modern Hebrew writer. During 1953 volumes of new poems by Haim Guri, David Shimoni, Zalman Shneur, Yaakov Cohen and Yaakov Fichman were among the outstanding publications in this field.

Prose works of fiction in Hebrew appearing in 1953 were almost as varied as they were numerous. The authors found their themes in all periods in almost every human field. A large number of the new novels naturally dealt with life in Israel today or with the immediate historical past—the War of Independence and the tense period between World War II and the establishment of the State. This theme is found in the short stories published by the late Moshe Smilansky, "Mishut Ba'Aretz" (Touring the Country), "Derech Gever" (A Man's Way), a novel by Yigal Mossinsohn, and the short stories of the young Yemenite writer, Mordehai Tabib, entitled "Derech Shel Afar" (Road of Dust).

Another theme is the life of Jewish communities outside of Israel. "Hagao

v'harav" (The Genius and the Rabbi), a novel by Zalman Shneur, deals with the Jewish community of Eastern Europe in the last century and is based on a struggle between two interpretations of Jewish concepts. "Aviv B'New York" (Spring in New York) by Shimon Halkin, is a novel of Jewish life in New York during the 1920's.

Perhaps the most important publishing activity in the field of original Hebrew fiction during the past year was the publication of the collected works of the outstanding contemporary Hebrew novelist, Shmuel Yosef Agnon, by the Schocken Publishing House.

The demand for translated classics as well as modern fiction is quite strong. Every year the library of important literary works translated from other languages grows larger. During the past year translations of several Shakespeare plays, stories and essays by George Bernard Shaw, Dickens, Tolstoy, Dumas, O'Henry, Walt Whitman, Gorki, Steinbeck, Ignazio Silone, Somerset Maugham, and Rudyard Kipling were among those which appeared.

A special and important section in all publishers' lists is that devoted to the Jewish history of this period both in Israel and abroad. Books published in this division include works of fiction based on historical fact as well as memoirs, biographies, diaries, and journalistic reports. Two outstanding works in this field published during the past year are "G'vilei Esh" (Scrolls of Fire) and "Kilayon U-ma'avak" (Annihilation and Struggle) by Rachel Auerbach. "G'vilei Esh" is a collection of writings by soldiers who fell during the War of Independence, collected and edited by Reuven Avinoam and published by the Government. "Kilayon u-ma'avak" describes the struggle and annihilation of the Warsaw Jews during World War II.

In the field of scientific and technical books the publisher finds himself faced with an enormous demand for an almost inexhaustible range of books which by their very nature all have very limited sales. Israel, with its modern scientific, technological and progressive development inevitably inspires a degree of intellectual curiosity among the youth which demands books in the many and

varied fields necessary for the country's continued development.

Standard technological works such as Chapman's "Metallurgy," which appeared in 1953, are constantly being translated. At the same time, publishers are giving place on their lists to basic books on applied technology written and published in Israel. A few titles from last year's lists are "Electrical Motors"; "The Proper Use of Workshop Equipment"; "Furniture Making"; "Safety and Hygiene at Work."

In the scientific field a most important contribution for practical applications and for future publications was made with the newly published "Medical and Scientific Terminology," a massive volume of 752 pages giving Hebrew equivalents for hundreds of scientific and medical terms.

Some publishers have attempted to issue paper-back editions of modern literature and even classics at popular prices. The publishers maintain, however, that in no case did the demand justify this venture. But there is a market for pocket-books in lighter literature. Hebrew pocket-books, consequently, are limited to detective stories, adventures, love stories and the like. Most of these are translations.

Over 5,000,000 Jews In U. S. A.

THE estimated Jewish population of the United States is over 5,000,000 of whom some 2,294,000 live in New York City. The information is based on a special survey conducted for the American Jewish Committee's 1954 Yearbook. Questionnaires were completed by more than 700 communities throughout the United States. The final result was obtained from these questionnaires plus a projection for the remaining communities.

Comparing the 1953 estimate for New York with the 1950 estimate of 2,100,000 the AJC said that the difference between the two was probably a result of the superior techniques used in the current survey, rather than an appreciable increase in the New York Jewish population.

The Committee pointed out that the same study showed a considerable growth in Jewish population in New York City's suburbs, consistent with the general middle class trend of migration from New York City proper.

SOME years ago I published a report on my Americanization in the *Review*, entitled "The Making of a new American." Today I have the opportunity to add a new chapter to my story, in all probability the concluding one. This chapter deals not so much with my personal experiences, as with certain features of the technical and industrial development of our country brought about by the ingenuity of immigrants. I should like to present the example of my boss, Mr. Erwin Loewy, of New York City.

I finally became settled in one of the modern wonders of the world, the Empire State Building. There the whole seventeenth floor is occupied by two big concerns which employ about four hundred persons: one, the mother concern, Hydropress, Inc., the other an offspring of the first, Loewy Construction Co., where I am employed. Hydropress is not a printing firm; it is concerned with the construction of heavy presses for industry. Loewy Construction Co. does the same work, but with the difference that its biggest employer is the U. S. Air Force.

It is not easy to explain to the layman what heavy presses are and what is new and progressive about the presses built by Hydropress and Loewy Construction Co. I shall try to do so without boring the reader too much with technical details.

The Heavy Press people are, so to speak, the latest descendants of the famous Olympian god Hephaestus. He was the son of Zeus and Hera and well known as the god of fire and metalworks. He had workshops on volcanic islands—for instance, on Sicily. There Cyclops worked the forges, and palaces were built for the Olympian gods and weapons for heroes. Hephaestus would not, I must admit, have trusted his eyes, if he had been able to see how things developed since the age of the Olympian gods. He would be baffled if he could see the modern giant forges called "heavy presses." The material which is pressed in the modern presses is not iron as in the primitive forges of the past and of the present, but aluminum, magnesium and other light metals. The way of forging is not through heating by fire and rolling out the softened metal. The heavy presses squeeze the cold metal into the desired

shapes by terrific pressure. Erwin Loewy's contribution to American industry is the practical application of this method.

Erwin Loewy was born in Pilsen, Bohemia, when Bohemia was still a part of the late Austrian-Hungarian monarchy. He attended a technical school in Pilsen, and later was a student in the technical college of Prague. After completing his studies he went to Duesseldorf, Germany, where he worked for the Schloemann A-G. together with his brother, the late engineer Ludwig Loewy, who was a top expert in the field of hydraulic presses.



Erwin Loewy

Designer and manufacturer of immense forging presses. In its February, 1954 issue, Fortune Magazine pictured some of the mammoth industrial engines credited to this immigrant from Germany.

In the twenties Erwin Loewy went as representative of Schloemann Engineering Co. to Paris. After Hitler came to power, both brothers left Schloemann. Ludwig emigrated to England, where he founded the Loewy Engineering Co. Erwin became the representative of his brother's firm in France.

A Pleasant Chapter in the Progress of An Immigrant in His New Home

MY BOSS, ERWIN LOEWY

By ERNEST WARSCHAUER

When Hitler invaded France, Erwin Loewy was still in Paris. With the help of friendly members of the French heavy industry he escaped to southern France and later to neutral countries. With his wife, his very small child and with his 79-year-old father he crossed the Pyrenees on foot, drove through Spain and gained safety from the Nazis in Lisbon, Portugal. At the end of 1940 he came to the U. S. A., where he had established business connections on two previous visits.

Loewy soon found out that much more had been done in the construction of heavy presses in Europe than in this country. He organized Hydropress and began to broaden the understanding of forging techniques for light non-ferrous metals.

When the war ended the U. S. Government sent Erwin Loewy to survey the hydraulic press field in Europe, giving him the rank of a colonel. Because of his reports and efforts Congress initiated the heavy press program for the benefit of aircraft production and set aside about 460 million dollars for the construction of these giant machines. A considerable share of orders for the execution of this program went, of course, to Erwin Loewy. He founded L.C.C. (Loewy Construction Co.) to build the greatest presses ever known in the world for the U. S. Air Force. This construction is done by the company through subcontracting to many American and some foreign plants. L.C.C. though devises and supervises the work done by these subcontractors.

All this was a great victory for Erwin Loewy's dynamic energy. His personality cannot be characterized better than in a salute to him in *Iron Age*, January 25, 1951, from which I quote:

"He is the man who had made America's industrial strength mightier. His great hydraulic presses and mill machinery are revolutionizing design and production methods in aircraft and other industries. He is putting muscle into the industrial body."

My part in this gigantic task is a very, very modest one. I am filing clerk in the Purchasing Department, trying to keep the big files in good order for continuous use by the staff and by the engineers of the company. There is nothing remarkable about my job except perhaps my experiences in it, which show some basic differences between European and American working methods. In Europe office work is done much more on an individual basis. Each employee—except those on the very lowest level—works generally in a separate room and must make up his mind independently. Here we have team work. The employees all are in a big hall. Many desks are set up, mostly so that two employees work facing each other. When difficulties arise, when problems turn up which demand careful consideration, the employee concerned leaves his desk and goes directly to the desk of his colleague or superior to talk matters over with him. Members of the staff discuss problems freely from every angle. Then a decision is taken.

This is the essence of American team work. Although there exist certain differences in the hierarchy of the body of employees, nobody—watching such staff discussions—would observe or feel these differences. I have never heard a harsh word or a loud order from a superior.

On the other hand, I have found a rather unique feature in the business life here. For the highest ranking officers of the company partitions are set up, but the doors in the walls of these partitions are always wide open and you are not supposed to knock politely before you enter—you simply go in if you see that the man within the enclosure is not busy with other people.

The difference between this business life and the German is striking. In Germany there is a pyramid of bosses, each superior bossing the lower employees, and he himself being bossed by the man who ranks higher in the carefully built-up hierarchy of the enterprise. The consequence is that everybody is more or less afraid of the upper man, tries to humor him, and to excel through submission and obedience. Customarily a lower official would not dare to address a superior—he waits until he is spoken to. Such a poor devil never knows whether his superior

is in a sufficiently affable mood to let himself be addressed by such an insignificant person as he is.

I am only the filing clerk in our enterprise, but, in order to keep up my self-respect, I need not recall Spinoza, who made a humble living cutting lenses although he was one of the greatest philosophers of all times. I know, alas, I am not at all a Spinoza, though not without some knowledge in the all-embracing field

of philosophy, but nevertheless, being only the filing clerk, I do not feel humiliated; being only a very small part in the complicated mechanism of our gigantic enterprise, I am not looked down upon by my important collaborators. In the true American democratic spirit, I am accepted as an equal member of the great business family, the Erwin Loewy Company, Empire State Building, seventeenth floor.

THE TOURO MONUMENT CONTROVERSY

By LEO SHPALL

ON JANUARY 23, one hundred years ago, five days after the death of Judah Touro, the City Council of New Orleans passed a resolution which called for the erection of a monument in memory of the benefactor. Although the consent was unanimous, nothing was done at that time to put the resolution into effect. In 1860, however, the project was revived and this time by the New Orleans Jewish community. A meeting of representative Jewish and non-Jewish citizens was held and at this meeting the Rev. James K. Gutheim submitted the resolution to realize the plan.

It so happened that a traveler I. J. Benjamin of Hanover, Germany, visited New Orleans at that time. This man, "Benjamin II," as he was fond of calling himself as successor to the famous medieval traveler Benjamin of Tudela, immediately interfered in the matter. He registered his protest, stating that the erection of the monument to Judah Touro was inconsistent with Jewish tradition and practice. He at once appealed to Rev. Gutheim to stop the movement. When he saw that the New Orleans Jewish leaders did not heed his objection he appealed to Orthodox and Reformed rabbis of the day. Curiously enough the Reform rabbis, Isaac Mayer Wise and Dr. David Lilienthal, became his strong supporters.

Rabbi Isaac Mayer Wise published the full text of the resolution, to which he added his comments. In them Rabbi Wise asserted that the idea of erecting a monument by Jews was entirely new. He went on to say that when Saul erected a monument to himself at Carmel (I Samuel 15:12) the prophet reprimanded him.

The only person who violated the tradition was Absalom, who when rebelling against his father, set himself a monument. None else, continued Rabbi Wise, violated the injunction, "Neither shalt thou raise thee any monument, which the Eternal thy God hateth." He went on to expound the term *Mazebah* (Monument), and he came to the conclusion that at first it referred to the terms "pillar, statue and monument." Later, however, the term referred to "monument" only. To substantiate his assertion Rabbi Wise quoted Maimonides who said: "The *Mazebah* which the law prohibits is any building (of one stone or more) where all might assemble (in a public place) even to worship God; because such was the habit of the idolators, as it says: And thou shalt not erect unto thee a *Mazebah*, and who ever erects such a *Mazebah* shall be harmfully punished." Later it was taken as a matter of course that all types of monuments were prohibited in Israel, grave-stones being the only exception.

"If orthodoxy means anything except an arbitrary clinging to the forms which this or that individual considers essential," concluded Rabbi Wise, "we would like to know how orthodox ministers could set their names to the above resolutions (he referred to Rev. Gutheim and Rev. Jacobs of New Orleans). They must remember that the monuments set to the departed were the first cause of idolatry, hence a monument in honor of the dead is certainly prohibited."

These editorial remarks elicited an immediate reply from Rev. Gutheim. It was published in the *Occident* of Janu-

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The Story of Yiddish and the Dictionaries it Developed

THE PROJECTED "GREAT" YIDDISH DICTIONARY

By DR. ELIAS N. RABINOWITZ

RECENTLY, there came to us the announcement of a prospective publication of "The Great Dictionary of the Yiddish Language." This is a monumental lexicographical undertaking for it entails the creation of an academic dictionary in Yiddish in the manner of the great English word compilations. The publishers also have in mind more ambitious projects, a Yiddish-Hebrew Dictionary, a Yiddish-English Dictionary and a Yiddish-Spanish Dictionary.

There have been a number of good Yiddish dictionaries in the past. The Yiddish-English and English-Yiddish Lexicon of the late Alexander Harkavy has been a well-known standard work. It was extremely useful to the immigrant Jew for several generations, especially at a time when the new-comers flocked to these shores in great numbers. We may also mention the small "worterbuch" of Yehoash and Spivack, which deals with the Hebrew and Talmudic words in the Yiddish vernacular.

Yiddish is an old language, comparable in age with some of the modern languages. It stems from the Middle High German dialect and was transferred to Poland and Lithuania as early as the eleventh century and thereafter, when a great number of Jews fled from Germany and Bohemia to seek haven in the Polish towns and villages close to the German border.

There is reason to believe that German Jews came to Poland, which had not yet been converted to Christianity, for commercial reasons as early as the ninth century. The heathen Poles were eager to deal with Jew or Christian. Some of these Jewish traders may have decided to settle there. It was, however, after the First Omsade, and after the subsequent Crusades, that because of the generally unwholesome atmosphere for the Jews in France and Germany, the exodus from these countries continued in an uninterrupted flow. From the Rhenish provinces, they came to cities nearest the border—Posen, Kalish and Cracow. By this time, the Church made headway in the conversion of Polish inhabitants. But the rulers of Poland were desirous to develop the commerce and industry of the land and encouraged the Jews to settle. Certain favorable laws were enacted in their favor, especially during the reign of Casimir the Great in the beginning of

the fourteenth century when a great number of Jews fled from Central Europe to escape the devastating persecution after the Black Death.

Similar conditions existed in Lithuania, where Jewish traders emigrating from Germany and the Byzantine districts, settled as early as the ninth century. Lithuania was the last European country to be converted to Christianity. For a time Lithuania was the largest commonwealth in Europe. Close to the end of the fifteenth century, Poland and Lithuania were united under King Yoghello. The king forced his Lithuanian subjects to become converted to Christianity and there was a slight change in the status of the Jews of Poland. This did not affect the Lithuanian Jews whose direct ruler was the Lithuanian Grand Duke Vivot, a tolerant and liberal man.

The language spoken by the Jews in Poland and Lithuania and all the adjacent countries under the role of the Polish sovereign was the so-called *Judisch-Deutsch*, the vernacular imported by them from their original German home. It was not until late in the 17th century that there was departure from the original German dialect to develop the modern Yiddish. In the *chedarim* they used a translation of the Bible and part of the Talmud in this *Judisch-Deutsch*. In like manner, some moralistic books were translated into *Judisch-Deutsch* and some prayers were translated especially for female consumption, for the Hebrew education of women was woefully neglected. A number of these religious ethical works were often reprinted and formed the literary pabulum of our mothers for many generations until recently. An outstanding example of these classics is the "Tze'eno Ureno" the famous Teitz *chumash*. It was not until the end of the 18th century that there was an awakening, faint though it was. Under the influence of the "Enlightenment" of Germany the first attempt was made to express oneself on secular subjects.

Mendel Lewin, of Satanow, in Podolia, Russia, influenced by Moses Mendelsohn, dared to translate a number of works and also part of the Hebrew scriptures into Yiddish. This caused much opposition among the Rabbinites and Hassidists.

The first center of the Haskalah was in Galicia, where the Hebrew savant, Nahman Krochmal, wrote his great work "More Nebuche Hazeman," "Guide of the Perplexed of (Our) Time." Krochmal is the real pioneer of the Haskalah, or Enlightenment, in Eastern Europe. But it was Isaac Ber Lebinsohn who spread the doctrine of Haskalah in Russian provinces of Poland and Lithuania and Ukraine. The purpose of the Haskalah was to arouse the Jews of the ghetto from their long lethargy and to stir them to an acquaintance with secular studies as a preparation for the emancipation from the forces which held them under the spell of fanatical Rabbinism. The Haskalah movement began to appeal to the people in their native tongue, Yiddish. Little by little people began to write in Yiddish and to read in Yiddish.

Although for centuries Jews spoke and wrote to one another in this German dialect, hardly any literary production of note appeared in this vernacular. Whatever there was in the nature of literary expression was done in the Talmudic Rabbinic medium, as found in the Responsa of the outstanding Rabbis of the sixteenth to eighteenth centuries and in the "Ta Kanot (ordinances) of the Va'ad Arba' Arazot" and the "Pinkashita," that is "The Council of the Four Provinces of Poland" and "The Registrar of the Lithuanian Council." It was actually not until the nineteenth century that a genuine Yiddish literature flourished, represented by the three great writers, Mendele, Sholom Aleichem and Peretz. More recently, there were Sholem Asch and the late I. J. Singer. Asch and Singer succeeded in having their words translated in other tongues.

(Continued on page 23)

BARON ROTHSCHILD COMES HOME

THE remains of the late Baron Edmond de Rothschild and his wife Adelaide were laid to rest in Zichron Ya'akov, Israel, on April 6th, being brought there from France. They were laid to rest in a Memorial Park following a State funeral. This act of re-interment was in fulfillment of the last wishes of the Baron, who himself chose Zichron Ya'akov for his place of final burial, specifying a spot "which overlooks all the settlements founded by me in the Samaria district."

The coffins lay in state in the Town Hall at Haifa after their arrival at that port on April 5th. They were visited by tens of thousands of Haifa citizens who filed past in silent homage to the man who had done so much in the promotion of the early resettlement of the country. The next morning, following a short service at the Town Hall, the long funeral procession journeyed to Zichron Ya'akov, stopping for a few minutes on the way in each of the settlements and villages through which it passed.

At the Memorial Park the coffins were carried by police units led by an officer with a drawn sword and placed on the catafalque, opposite which the members of the family, Mr. and Mrs. James de Rothschild, Baron Elie Rothschild, and Lord and Lady Nathaniel Victor Rothschild were seated on a special platform.

The other distinguished guests took their places on both sides of the catafalque. They included President and Mrs. Yitzhak Ben Zvi; Prime Minister and Mrs. Moshe Sharet; Knesset Speaker Yosef Sprinzak, Chief Rabbi Yedhuah Ha-Levi Herzog; Mrs. Chaim Weizmann; Mr. and Mrs. David Ben-Gurion; the President and Justices of the Supreme Court; Members of the Government; Members of the Knesset; the Chief of Staff of the Defense Forces of Israel; the Mayors of all Municipalities; Mr. Berl Locker and Dr. Nahum Goldmann, Chairmen of the Executive of the Jewish Agency and other representatives of the National Institutions; Senior Armed Services and Police Officers. The British Ambassador, the French Charge d'Affaires and Members of the Consular Corps also attended.

The coffins were carried to a special mausoleum in the Memorial Park by old and young settlers from the forty-six settlements aided by the late Baron, and by members of the organizations he had established. The settlers each carried a small bag of earth from his own settlement which they placed around the coffin in the mausoleum. As the procession moved forward a choir chanted, "I remember for thee, the affection of thy youth, The love of thine espousals; How thou wentest after Me in the wilderness, In a land that was not sown." (Jeremiah 2.2). Chief Rabbi Herzog eulogized the late Baron and recited the 85th Psalm, "Lord, Thou hast been favorable unto Thy land, Thou has turned the captivity of Jacob. . . ."

The Knesset held a memorial session on the following morning and a special memorial service was also held at the Yeshurun Synagogue in Jerusalem. In his speech in the Knesset at the memorial session, Prime Minister Moshe Sharet said that twenty years ago when the Baron set down his wish to be buried in Israel, he did not know that there would be an Israel Embassy in Paris to receive his remains, that an Israel warship would carry them from France to Israel, or that a President and Ministers would escort them to their last resting place in accordance with his wishes. His own life's work, the Prime Minister stressed, had made this last journey possible.

Baron Edmond de Rothschild (born 1845, died in Paris, 1934), began his association with Israel in 1883 when he helped the early settlers to consolidate their position on the land. From then on to his death the promotion of agricultural settlements and industry in Palestine were his principal cares. Until the Balfour Declaration (November 2, 1918) he confined himself to practical work. In 1909 he transferred the colonies which he had subsidized to the Jewish Colonization Association (ICA), together with ample funds for the continuation of the work already begun. In 1925 he resumed the administration of his work in Palestine and founded the Palestine Jewish Colonization Association (PICA) with his son James de Rothschild as President. It is estimated that the Baron invested

the equivalent of approximately 25 million dollars in Jewish settlement endeavors. He was the first Honorary President of the Jewish Agency for Palestine and visited Israel five times, the first in 1887, the last in 1925.

The village of Benyamina is named for Baron de Rothschild himself, while the village of Zichron Ya'akov, where he is now buried, is named after his father. In addition to agricultural settlement, almost everything that contributed to the development of the country found ready support and sympathy from him. He was one of the earliest supporters of the Hebrew University in Jerusalem; he founded the Palestine Salt Co. at Athlit, and the Grands Moulins de Palestine Ltd. of Haifa, the largest flour mill in the country. He participated in the establishment of the Palestine Electric Company and a host of other projects. He was popularly known as "Hanadiv Hayadua" (the well-known benefactor) and as the Father of the Yishuv (The Jewish Community in Palestine).

U.N. Publishes Study On Judaism

JUDAISM as a way of life is the subject of a study published by the United Nations Educational, Social and Cultural Organization as part of its series on the race question and modern thought. The pamphlet, "Jewish Thought as a Factor in Civilization," by Leon Roth, was issued in English, French and Spanish.

The manuscript of the pamphlet was obtained from the culture department of the World Jewish Congress.

Israel Dedicates Museum To Berl Katznelson

A SECTION devoted to Jewish folklore was opened at the Ein Harod Museum and Art Gallery in the Jezreel Valley, Israel. The section is named in honor of the late labor leader and writer, Berl Katznelson. The section contains a rich collection of decorated ritual articles produced within the past few centuries in many different Jewish communities of the Diaspora, including Scrolls, goblets, candelabras, decorations for Torah Scrolls, and drawings and decorative letterings from synagogues in various countries.

NEWS OF THE CENTER

Consecration Services First Day of Shabuot

Our annual Consecration Services will be held on the first day of Shabuot, Monday morning, June 7th, promptly at 11 o'clock, when the Musaf services will be concluded. A very beautiful program has been arranged in which all of the members of the Consecration Class will participate. The class has been under the charge of Mrs. Rose Rosenthal and was coached for the service by Dr. Kreitman; Mr. Secunda and Mr. Weintraub were in charge of the music. A Cantata "The Pilgrimage of the Jew Through the Ages" will be performed. The following is a complete list of the Consecrants: Susan Balsam, Eve Braun, Janet Epstein, Eita Freilich, Anita Guttman, Johanna Hecht, Debbie Heller, Abigail Rabinowitz, Paula Rosenfeld, Alma Rothberg, Rena Rothberg, Ruth Schiff, Linda Shander, Deena Silberstein, Helene Weiss, Madeline Yeaker.

Annual Baccalaureate Service For All Graduates June 12

Our annual Baccalaureate service to honor the graduates of our Center Hebrew and Sunday Schools, our Center Academy and the members of this year's Consecration class will be held in the main Synagogue on Sunday morning, June 12th. Rabbi Mordecai H. Lewittes, our Associate Rabbi in charge of our Hebrew and Religious schools, will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor. The parents are cordially invited to attend. The Sisterhood will give a special Kiddush, to be held in the social room, for these graduates and consecrants following the service.

Acknowledgment of Gifts

We acknowledge with grateful thanks donations for the purchase of Prayer Books and Talmisim from the following:

Mr. and Mrs. Philip Marco in honor of their son's Bar Mitzvah.

Mr. and Mrs. Leo Goldstein in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Ellis Nisselson in honor of their son's Bar Mitzvah.

Many Visitors Attend Gala Membership Social

THE membership drive begun by the Center during the Passover Holidays and continued through the Shabuot festival is gaining momentum. Over three hundred friends and neighbors responded to the call of the Center's Membership Committee under the chairmanship of Mr. Frank Schaeffer, and visited the Center during an "open house" on Wednesday, May 19.

Guides conducted the visitors through the Center buildings, acquainting them with the manifold activities of this institution. They were taken through the beautiful synagogue—one of the loveliest in the country, through the fine lounges, through the many classrooms where the children are given a general and Hebrew education, through the well-stocked library, which contains one of the best collections of books on Jewish subjects in the city, through the big gymnasium, with its sparkling swimming pool.

Following the tours the visitors were the guests at an informal reception in the Dining Hall. They were then invited to a general membership social gathering in the Auditorium, where they heard brief addresses by Dr. Moses Spatt, President of the Center, and by Rabbi Benjamin Kreitman. An excellent entertainment program was presented, featuring Napoleon Reed, singing star of

"Carmen Jones," and Dr. Arthur Ellen, the hypnotist. Refreshments were served.

All the visitors were made to feel at home by groups from the Membership and Social Committees. They were strongly impressed by the Center and by the graciousness of their hosts, and we are sure that many of them will soon enter their names on our membership rolls.

Shabuot Services

Shabuot services will be held on Sunday and Monday evenings, June 6th and 7th, at 8:15 o'clock; and on Monday and Tuesday mornings, June 7th and 8th, at 8:30 o'clock. Cantor William Sauler will officiate on both days together with the Center Choir under the leadership of Mr. Sholom Secunda. The Consecration will be held on Monday morning, immediately after the conclusion of the Shabuot services at 11 o'clock.

Yizkor (Memorial Services for the dead) will be held on the second day, Tuesday, June 8th, at about 10:15 a.m.

Trustee and Governing Board Members Elected

Mr. Harry Leventhal has been elected a member of the Center Board of Trustees; Mr. Lawrence Schiff has been elected a member of the Governing Board to fill the existing vacancies in both Boards, for the balance of this year.

Young Folks League Wins Awards At Y.P.L. Convention

The Young Folks League has received four awards at the recent 27th Convention of the Young People's League of the United Synagogue of America held at Atlantic City. The group, the largest of its kind in this country won wide acclaim for its outstanding cultural and social activities. Harold Kalb, President, accepted a Plaque for the following awards in behalf of the YFL: 1. Being the best all around League in the country. 2. First Prize for the use of the best new program techniques. 3. Honorable Mention for their monthly publication, the News Letter. 4. Second Prize for Individual Creativity won by Miss Helen Aronov.

Give To
U.
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Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

AARONSON, ROBERT: Single; Res.: 135 Eastern Parkway; Bus.: Textiles, 40 Worth St.; *Proposed by* Bernard Kabilow, Sol Cohen.

BARR, MISS MARILYN: Res.: 1664 President St.

BERG, MISS RACHEL: Res.: 543 Georgia Ave.; *Proposed by* Anne Goldstein, Rosalyn Rind.

BIRNBAUM, HERMAN: Married; Res.: 501 New York Ave.; Bus.: Furs, 324 Kingston Ave.

BLATT, MISS ANN: Res.: 2107 Bedford Ave.

BABROW, JERALD: Single; Res.: 219 Schenectady Ave.; Bus.: Clerk—Hebrew Culture Council.

BLOCK, MORRIS: Single; Res.: 563 Eastern Parkway; Bus.: 75 East 55th St.; *Proposed by* Mrs. Fanny Huchman, Julius Kushner.

CHAIKEN, SAMUEL: Married; Res.: 77 Eastern Parkway; Bus.: Retired; *Proposed by* Seymour Eisenstadt.

FLEISCHMAN, MISS JUDITH, Res.: 643 Alabama Ave.

FUCHS, JULIAN: Married; Res.: 1087 Carroll St.; Bus.: Investigator, Dep't. of Labor.

GELDSTON, SAMUEL: Single; Res.: 2915 West 24th St.; Bus.: Electronic Engineer, Emerson Radio; *Proposed by* Harold Kalb.

GERBER, MISS FRANCES: Res.: 756 Crown St.

GINSBERG, HAROLD: Single; Res.: 135 Newport St.; Bus.: Accountant.

GINSBERG, MELVIN E.: Single; Res.: 135 Newport St.; Bus.: Salesman, 125 W. 19th St.

KAYSER, MRS. HENRIETTA: Res.: 959 Park Pl.; *Proposed by* Leo Kaufmann, Dr. Moses Spatt.

PITASHNICK, MISS EDITH: Res.: 374 East 96th St.; *Proposed by* Ira M. Gross, Morton Pitashnick.

PITASHNICK, MISS ELEANOR: Res.: 1163 President St.; *Proposed by* Ira M. Gross, Morton Pitashnick.

REINGOLD, DAVID J.: Single; Res.: 339 Williams Ave.; Salesman, 259 W. 14th St.; *Proposed by* Hy Mazlin, Dave Newman.

ROSE, MISS BELLA: Res.: 362 So. 2nd St.; *Proposed by* Paul Kotik.

SWIRSKY, BENJAMIN: Married; Res.: 61 Lefferts Ave.; Bus.: Painting Contractor.

Late Applications

MILLER, ALVIN: Single; Res.: 1772 Bergen St.; Bus.: Jewelry, 3 W. 29th St.; *Proposed by* Dr. M. S. Elsberg.

RUEFF, JOSEPH: Single; Res.: 192 Lincoln Pl.; Bus.: Librarian, 5213—13th Ave.

SUPNICK, LOUIS H.: Married; Res.: 95 Eastern Pkwy.; Bus.: Lawyer, 44 Court St.

WALDMAN, DR. SAMUEL: Married; Res.: 1401 President St.; Bus.: Physician; *Proposed by* Carl A. Kahn, Max Gold.

WILES, MEYER F.: Married; Res.: 595 Crown St.; Bus.: Deputy Commissioner, Municipal Bldg.; *Proposed by* Judge Emanuel Greenberg, Harold M. Brown.

FRANK SCHAEFFER,

Chairman, Membership Committee.

Benjamin Hirsh Memorial Award

In connection with our special Baccalaureate service to be held in our Synagogue on Saturday, June 12th, the Junior Congregation will make the annual presentation of the Benjamin Hirsh award to the young man who rendered the greatest service to the Junior Congregation during the past year. The award is in memory of the sainted Mr. Benjamin Hirsh who for many years was one of the leading and most beloved teachers in our Center Hebrew School.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 8:10 p.m.

Sabbath Services

Friday evening Service at 6:00.

Kindling of candles at 8:04 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Bemidbar"—Numbers 1.1-4.20.

Haphtorah Readings: Prophets—Hosea.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 4:15 p.m.

Rabbi Gerson Abelson will speak in Yiddish at 5:30 p.m.

Mincha services at 6:00 p.m.

Late Mincha services—8:10 p.m.

Additions to Library

The following books have been added to our library for circulation:

Avinoam—Gavili-Esh (Hebrew)

Marcue—Ha Chasiduth

Even Shmuel—Medrashei G'ulah (Hebrew)

Gutstein—A Priceless Heritage

Fineberg—The Rosenberg Case

Kraeling—The Brooklyn Museum Aramaic Papyri

Kaufman—Petach Ha Ohel u'Ma'asach Rakem (Hebrew)

Auerbach—Amudei Ha Machahava Ha Yisraelith (Hebrew)

Rothmuller—The Music of the Jews

Rosenzweig—Understanding the Sick and the Healthy

Waldman—Nor By Power

Kaufman—The Biblical Account of the Conquest of Palestine

Greenberg—Bletlach fun a Tog Buch (Yiddish)

Luzzato—Y'sodei Ha Torah (Hebrew)

Sofer—Masecheth Sh'K'alim (Hebrew)

Lewin—Otsar Ha G'onim 12 vol. (Hebrew)

Kaufmann—The Biblical Account of the Conquest of Palestine

Hartum—Mishke (Hebrew)

Horowitz—Sifre to Numbers and Sifre to Zutta (Hebrew)

Abrahams—The Commodore.

Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. Morris H. Greenberg of 438 Crown Street on the Bar Mitzvah of their son, Jonathan Lewis, at the Center this Sabbath morning, May 29th.

Congratulations are extended to Dr. and Mrs. Samuel Marritt of 894 Eastern Parkway on the occasion of the Bar Mitzvah of their son, Emanuel, which will be celebrated at the Center this Saturday morning, May 29th.

Best wishes are extended to Mr. and Mrs. Armand Dynner of 150 Crown Street on their son Charles Davis' Bar Mitzvah to be held at the Center this Saturday morning, May 29th.

Decoration Day Gym Schedule

The holiday schedule will prevail in the Gym and Baths Department on Monday, May 31st (Celebration of Decoration Day) and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

THE YOUNGER MEMBERSHIP

THE elections are now over. The congratulations have been bestowed. Now the work begins.

As President of our Group, it is naturally my objective to retain for us the high status we now hold in YPL and in the Brooklyn community of youth groups and to carry us beyond that.

The membership should realize, however, that our organization could not even function, let alone progress, were it not for the high caliber and zealous devotion of our Executive Board. It is they who do the work. It is they who bear much of the responsibility. It is they who ultimately determine the destiny of our group.

* * *

On May 11th, before an overflow audience, our Dramatic Group presented "A Marriage Proposal," by Chechov. This one-act play, with Harvey Harris, Phyllis Donchey and Morton Pitashnick, surprised all who saw it with its professional finish. Arnold Magaliff, producer and director of the play, received the plaudits of the audience.

* * *

We now approach our summer program

when we will meet on alternate Tuesday nights on the roof of the Center. Refreshing breezes will soothe us, and there will be dancing and cold drinks. We hope that these get-togethers will strengthen the friendships created during the year and instill a fresh spirit into our activities in the fall.

Coming Events

Tuesday, June 1st and 15th—Dancing under the stars on our Center roof. Refreshments will be served. Admission on membership cards only.

Sunday, June 20th, 10 A.M. — Our members are cordially invited to attend our annual spring picnic. As has become the custom, girls should bring lunch baskets and fellows provide the rides. Our destination will be announced on the morning of the picnic.

Interest Groups

Wednesday, June 2nd, 9th, 16th and 23rd—Photography Group.

Thursday, June 3rd and 17th—Israeli Dance Group.

Thursday, June 10th and 24th—Bridge and Scrabble.

MICHAEL J. ROSENFELD, *President*.

MR. and MRS. CLUB DISCUSSES MARRIAGE

A LARGE gathering heard a symposium on "Marriage — Its Religious, Medical and Sociological Aspects," at the regular meeting of the Mr. and Mrs. Club on May 13. A distinguished panel reviewed the basic factors which would lead to an enduring and happy married life.

Rabbi Reuben Katz of Temple B'nai Israel of Freeport, and Chairman of the United Synagogue Commission on Marriage and the Family stated that the Jewish concept of Godly living was encompassed in the family unit. He declared the Jewish home is a "Mikdash M'at," a small sanctuary, and that Judaism alone of all the great religions, could survive if the ecclesiastical structure (the clergy, the church and the synagogue) were removed, because within the Jewish home are all the great forces which make for Jewish survival.

Dr. Samuel A. Wolfe, distinguished professor of Gynecology and Obstetrics, took us on a trip from courtship to old

age from the medical point of view. It was interesting to note how inevitably Dr. Wolfe would reflect his deep spiritual and religious convictions arising from many years of intimate contact with the joys and sorrows of his professional relations. A large part of the early difficulties in married life, he held, stem from the lack of man's understanding of woman's nature. The need for a constant restatement of man's love for his wife, verbally and physically, is an emotional must for the modern woman. In discussing the various methods of controlling the size of the family he stated that the increase in the physical well-being of today's woman was in a large measure due to the larger families of this decade.

He noted that the laws and regulations of our religion have been the cause of a much lower incidence of cancer of the cervix in Jewish women. His frank and

(Continued on page 19)

From the "Boraitha Of Rabbi Meir"

R. MEIR said, "Whosoever labors in the Torah for its own sake, merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover of the All-present, a lover of mankind; it clothes him in meekness and reverence; it fits him to become just, pious, upright and faithful."

R. Joshua, the son of Levi, said, "Every day a Bath-kel goes forth from Mount Sinai, proclaiming these words, 'Woe to mankind for contempt of the Torah, for whoever does not labour in the Torah is said to be under the divine censure; as it is said, 'As a ring of gold in a swine's snout, so is a fair woman who turneth aside from discretion,' and it says, 'And the tables were the work of God, and the writing was the writing of God, graven upon the tables.' Read not *charuth* (graven) but *cheruth* (freedom), for no man is free but he who labors in the Torah. But whosoever labors in the Torah, behold he shall be exalted, as it is said, 'And from Mattanah to Nachaliel, and from Nachaliel to Bamoth.'"

☆

R. Jose, the son of Kisma, said, "I was once walking by the way, when a man met me and greeted me, and I returned his greeting. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place, I will give thee a thousand thousand golden dinars and precious stones and pearls. I said to him Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah; and thus it is written in the Book of Psalms by the hands of David, King of Israel, "The law of thy mouth is better unto me than thousands of gold and silver."

THE CENTER HEBREW SCHOOL

THE G. O. of the Hebrew and Sunday Schools arranged its third annual Film Festival with the proceeds to the United Jewish Appeal. Students responded enthusiastically.

* * *

Israeli Independence Day was celebrated by a series of assemblies for our Hebrew and Sunday Schools. Special programs were arranged by the Hebrew Dramatic Group under the direction of Mrs. Zushman and by the 5A-2 class of the Sunday School under the direction of Mrs. Lila Cohen.

* * *

In celebration of Lag B'Omer, athletic events were held on the roof playground of the Center. The school was divided into two teams, Akiba and Bar Cochba. Teachers stressed the ideals of Torah and freedom as the message of Lag B'Omer calling attention to the students of Akiba who steeped themselves in the Torah as they prepared to fight for their country's freedom.

* * *

A joint Youth Service of the Brooklyn Jewish Center Junior Congregation and the Petach Tikvah Junior Congregation was held on Saturday, May 15th at Temple Petach Tikvah. The service was followed by a luncheon and Oneg Shabbat. Seminar groups discussed the problem, "Israeli and American Jewry—What Roles Must They Play in the Future Building of Judaism."

* * *

Three of our graduates have been awarded State Scholarships by the Board of Regents of the State of New York: Bernard Goldstein, Paul Kushner and Sol Tanenzapf. These three students have continued their Hebrew education beyond graduation and are now enrolled in the Hebrew High School.

* * *

The closing service for our High School group was held on Sunday, May 16, 1954. This was followed by a community breakfast which was served by the hostess committee of our Parent-Teachers Association. Following the

breakfast there was a discussion on "Torah in Jewish Life," pointing out the influence of the ideals of Judaism on modern civilization. The discussion was preceded by a showing of the film strip recently issued by the Jewish Education Committee.

* * *

The Parent-Teachers Association of the Hebrew and Sunday Schools met on May 18. The occasion was dedicated to our graduates, Consecrants and students of the high school classes. A symposium was held on "How Can We Encourage Our Children to Continue Their Jewish Education?" Participants were, Dr. Isaac Rabinowitz, Director of the East New York Y.M.H.A., Joanna Hecht, a

member of the graduation class of the Hebrew School, Barbara Kaplan of the Senior Group and Paul Kushner of the Hebrew High School. Rabbi Mordecai H. Lewittes was moderator. Mrs. Sarah Epstein, president of the PTA summarized the activities of the year and presided. She thanked the members and the faculty for their cooperation and pointed to the fact that this had been one of the most successful years in the history of our PTA.

* * *

Preparations are being made for the graduation exercises of our schools which will take place on Sunday, June 13. Sol Tanenzapf has been selected as this year's recipient of the Hirsch Memorial Award in recognition of his outstanding service to the Junior Congregation.

THE WEDDING SEASON

By LOUIS M. LEVINSKY

The apt observations that follow were written by the rabbi of a Newark (N. J.) congregation.

THE June wedding season is almost upon us. It occurred to me that this would be the time to make a few suggestions and recommendations to our young people and their families.

Everybody concerned with a wedding devotes weeks and months to preparation for the occasion. A great deal of thought and much planning goes into the details of the dress, the decor, the menu, the music, the procession, etc. The religious aspect of the wedding receives only marginal thought. In fact, it sometimes happens that the Rabbi is called in only after everything else has been arranged. He is presented with a date and an hour, and he either takes it or leaves it.

It doesn't require much reflection to recognize the fact that the pomp and ceremony to which all the thought and time is given would not exist were it not for the religious service. The fact of the matter is that next to the young couple and their parents, the Rabbi is the most important person at the wedding. Usually it is difficult to recognize that fact by the cavalier manner in which his services are treated and in which the rest of the religious aspect of the marriage is handled.

It is very saddening to me when, upon suggesting to the couple and parents that they come to the Synagogue on the Sabbath morning before they are married in order to be called up to the Torah, I am told that these young people simply have no time for it. All kinds of rehearsals, dress fittings, and visits to the catering house receive priority. Again, the fact of the matter is that attendance at Synagogue is of primary importance. I wonder if it would be fair for a rabbi not to give his religious services for the marriage ceremony to anybody who doesn't think enough of the religious aspects of the wedding to come to Synagogue on Sabbath morning.

These suggestions, if carried out, will lend more dignity to the occasion and will place first things first. It will establish the spiritual priority for the religious nature of the wedding without which none of the rest of it would come into being.

DO YOU make full use of the Center Library? Avail yourself of one of the best collections of books on Jewish subjects.

THE CENTER ACADEMY

LAG B'OMER was celebrated fittingly by the children of the Center Academy by festival activities and the traditional outing in Prospect Park. The younger children returned to the Academy for their mid-day rest after a visit to the zoo and a delightful basket luncheon enjoyed in the Park. The older groups spent the entire day playing games and enjoying the delightful evidences of Springtime in Prospect Park.

Mr. Barney Ain, one of our distinguished parents, supplied the equipment and planned all the outdoor games. We wish to express our sincere gratitude and appreciation for his devotion.

☆

A special assembly was held in honor of Israeli Independence Day on May 7th. An interesting Israeli movie was shown; a musical program was presented and the students of the Seventh Grade participated in a program of beautiful Israeli dances.

☆

The Hebrew Annual has been distributed to the pupils. It contains stories and articles written by all the students of the school. The Annual was dedicated to Dr. Israel H. Levinthal, our spiritual leader, and Adviser to the Center Academy. The first copy was presented to Dr. Levinthal at the Center Academy Seder. An official acknowledgment was given to Mr. Albert H. Braun for his assistance in the project and a copy was presented to him.

☆

We are happy to announce that the Center Academy Commencement Exercises will take place Thursday, June 10th, at 10:00 A.M. The program will include an English and a Hebrew play, written, cast and performed by the graduates under the guidance of their teachers, Mr. Leo Shpall, Mr. Daniel Greenstein and Mr. Albert Slot. Rabbi Israel H. Levinthal will award the diplomas to the graduates. The graduates are:

Martin Jeffrey Ain
Stuart Elliot Berman
Henry Gellis
Barbara Ellen Gershuny
Marcia Joan Gottlieb
Larry Granowsky
Susan Adelaide Grossman
Naomi Satlow

Robert Shapiro
Arthur Leslie Silber
Michael Stollar
Bernard Zucker

Parents, friends and relatives of the students, and members of the Brooklyn Jewish Center are cordially invited to attend.

☆

Registration for next year's classes (September 1954 - June 1955) is now open. It will greatly facilitate the planning of classes if parents, who expect to

THE JUNIOR LEAGUE

ACTIVITY and variety continue to be the basic guides of the Junior League — the Center's teen-age college group that meets every Thursday night.

At its meeting on April 29th, a debate and heated discussion took place on the subject of McCarthyism. The following week, peace and quiet reigned, for it was game night, featuring scrabble and all the other new and old parlor games. Then on May 13th the Junior League conducted its third session in the series, "Jewish Communal Organizations." This time it was the American Jewish Committee, and the program featured an interesting talk by Louis S. Breier, widely known writer and lecturer, and a member of the staff of the American Jewish Committee.

register their children for the coming year will do so at the earliest possible date. Parents who are interested are invited to call personally or telephone the Center Academy office between 10:00 A.M. and 4:00 P.M. Appointments can be arranged after school hours if parents cannot visit the office during the day.

Register your own children and grandchildren and invite your relatives and friends to register their children at the Center Academy where, at each level, the child has the advantage of the most favorable learning conditions possible, both in Hebrew and Secular subjects.

With the onset of warmer weather, the Junior League held an all-day picnic on Sunday, May 16th, at Clove Lake Park, Long Island. The crowning event of the season was the Starlight Semi-Formal, held on Sunday evening, May 23rd, to raise funds for charitable purposes. The members had looked forward to this for a long time, and elaborate plans had been made for its successful outcome. And so it was little wonder that the evening proved to live up to the fondest expectations.

The Junior League, through its executive committee, is already at work on plans for the coming year. Only by planning well ahead can a group like ours be reasonably certain of a happy and successful season ahead.

MR. and MRS. CLUB

(Continued from page 17)

adequate discussion of childbearing and childbirth did much to allay the fears and questions of many of the members present.

Judge Louis Lorence, of our Domestic Relations Court, traced the steps which a young couple should take to make a firm and stable start for the most important event of their lives. Common-sense and the ability to realize that a quarrel of the moment, as serious as it might seem, will, in retrospect, have very little weight, will prevent many of the tragic breakups that occur each day.

Gift For Center Beth Hamidrash

We want to acknowledge with thanks the gift of a Reader's Prayer Book given to the Center for use in our Beth Hamidrash by Dr. Arthur Raeder of 615 Eastern Parkway, in memory of his beloved father.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. Samuel Pomerantz of 1304 President Street on the passing of his beloved father, Hyman, on May 12th.

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ISRAEL BONDS

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

In June we will celebrate Shabnot, the Feast of Weeks. This holiday marks the birthday of Israel's spiritual freedom. The Book of Ruth is read in the Synagogue because of Ruth's declaration of loyalty to the Torah given to Israel at this season. Our Rabbis interpret this as a tribute to the power of the Jewish woman to preserve the law of the Torah.

Shabnot, with all its rich and beautiful symbolism, has great significance for us today. Our Sisterhood, in the 33 years since its inception, has been preparing the ground and sowing the seeds for a fuller, happier, sounder Judaism. Sisterhood women have responded with the same sense of dedication that motivated our people in ancient days, and today we see the results of this in the large attendance of women at our Synagogue Services and at our Sisterhood meetings.

Shabnot has an added significance for our Center members because it is synonymous with that joyous and important occasion in the lives of so many of the daughters of our Center members—Consecration. We wish to extend a hearty Mazel Tov to the Consecrants and their parents, and fervently hope that these young women will truly emulate Ruth when they recite her immortal lines of love and loyalty:

*"Thy people shall be my people
and Thy God my God."*

BEATRICE SCHAEFFER, President.

We Celebrate Israel's Anniversary

In a world fraught with problems and the struggle to achieve universal peace, our Sisterhood each month finds cause for celebration, and each meeting is filled with promise and inspiration. The evening of Wednesday, April 28th, will be remembered not only as "just a Sisterhood general meeting," but rather as a *yom tov* in which we shared with Eretz Yisrael the joy of growing up. Our contribution was a material one—this was

the closing rally of our United Jewish Appeal, and a large and enthusiastic audience helped toward its success.

A brief business session, preceded by Cantor Sauler's rendition of the patriotic anthems and the invocation read by Pauline Brown, included announcements and correspondence covering Sisterhood's twenty or more current projects. The chairman of the meeting, Mrs. Israel ("Hershey") Kaplan, proved again how versatile she can be—hostess, campaign manager, actress, and the perfect mistress of ceremonies. In this capacity she introduced the guest speaker, Rabbi Zelig Chinitz, the only Jewish Airforce Chaplain, whose impassioned plea on behalf of Israel moved a group of 250 men and women to contribute the sum of \$1600 beyond the thousands of dollars already pledged to the UJA drive. Enthusiasm ran high, and our chairman was profuse in her praise of her committee which included Mollie Meyer, Pauline Brown and Naomi Halpern, whose efforts on behalf of Special Gifts, P.T.A. and Center Academy helped immeasurably.

The divertissement—the dessert—was appropriately entitled "A Parade of Pulchritude—Gay Nineties' Revue of Mack Sennett Bathing Beauties." Our Sisterhood Players, including our personable and ubiquitous President, Bea Schaeffer, and our Chairman-turned-Sailor-Conductor-and-what-have-you, are to be congratulated for providing such a pleasant program. And the Israel Birthday cakes and coffee, served by our attractive "divas," concluded another memorable Sisterhood meeting.

Kiddush Dates

The following members will sponsor a Kiddush to the Junior Congregation:

Sat., May 29—Mr. and Mrs. Jacob Lemberger, in honor of their son, Gershon Zvee's Bar Mitzvah.

Sat., June 19—Mr. and Mrs. Frank Schaeffer, in honor of their son Sandor's graduation from Ohio State University.

Sat., June 26—Mr. and Mrs. Morton Klinghoffer, for these Simchas—their own twenty-fifth wedding anniversary, their daughter Ruth's forthcoming marriage, her graduation from William Smith Col-

lege and her birthday, and their son Daniel's graduation with an M.B.A. degree from City College Graduate School of Business.

Cheer Fund Contributions

In honor of their 25th Wedding Anniversary—Mr. and Mrs. Julius Kushner; in appreciation of Sisterhood's kindness—Mrs. Isador Lowenfeld; in honor of her daughter's engagement—Mrs. Samuel Racer; in the hope of the speedy recovery of Ida Fried and Rabbi Levinthal—Mrs. Sarah Klinghoffer; in honor of Mother's Day—Mrs. Gertrude Horowitz; in memory of Mary Kahn's father—Mesdames Beame, Davis, Gottlieb, Granofsky, Kaufmann, Kurtzman, Kushner, Levy, Lowenfeld, Markowe, Schaeffer, Seckler, Wisner.

Joseph Goldberg Memorial Forest

Mr. and Mrs. John Bershad have purchased a Tree Certificate in memory of the late Joseph Goldberg, Administrative Director of the Center. Members continue to plant trees—have you? Call Sarah Klinghoffer, SL 6-8252, and order your tree certificates for Lag B'Omer or other events you wish to mark.

Mother's Day Tea, May 10th

Mother's Day tributes each year always elicit sentiments of warmth. Our Sisterhood honored mother in a truly fitting Jewish fashion. The setting which greeted members as they entered the meeting room included 12 tables artistically arranged to represent the Jewish and American holidays throughout the year. The Rosh Hashonah table by Edith Sauler, the Succoth Seudah by Sadie Kaufmann and the Passover Seder by Sarah Greenberg were lovely. The remaining nine tables, executed by our ingenious Jean Bresnick, with the assistance of "Hershey" Kaplan, displayed further the originality and creativity of our women.

Before we embarked on the program, a short business meeting included election of officers and a vote of thanks to Lil Levy, Nominations Chairman, and her committee, project reports and announcements of forthcoming events. President Bea Schaeffer presented "Our Mother of the Year," Mrs. Gertrude Horowitz, and mother of Mrs. Lovett, as a woman who is 86 years "young," and a charter member of the Center, still active in organizational and community affairs. She is the proud matriarch reigning over a family of 5 children and 13 grandchildren.



SISTERHOOD PLAY-ERS IN "THE GAY NINETIES"

Standing, left to right: Mrs. Ruth Kwintner, Mrs. Anne Rudy, Mrs. Mollie Markowe, Mrs. Sonia Glovinsky, Mrs. "Hershey" Kaplan, Mrs. Bea Schaeffer, Mrs. Anne Black, Mrs. Pauline Brown, Mrs. Bea Sterman, Mrs. Ruth Saunders, kneeling, left—Mrs. Cele Sprung, Mrs. Mac Levy.

and 11 great-grandchildren (another expected momentarily). As the epitome of the Jewish Mother, she well merited the floral offering presented to her by Mrs. Schaeffer.

In introducing the program for the day, Chairman Mollie Markowe, the charming mother of three daughters herself, took her text from our Bible and our Book of Proverbs. The guest artists added that "drawing-room touch" which made the afternoon a perfect one—Mrs. Rosa Polnarioff, concert violinist, accompanied by Miss Elsa Fiedler, and Tina Prescott, daughter of our own member, Mrs. Samuel Caplow, who sang several selections appropriate to Mother's Day. Both artists were heartily praised and applauded.

Installation and Closing Meeting, June 3

All Sisterhood members, their husbands and friends are invited to be with us on Thursday evening, June 3rd, at our closing meeting. Mrs. M. Robert Epstein will be chairman.

Sisterhood's Oneg Shabbat

A stimulating program of rich Jewish content was held at our first Oneg Shabbat on Saturday, May 22nd, under the chairmanship of Mrs. Harry Goldstein. Rabbi Benj. Kreitman spoke on "The Sabbath Challenges the Modern Jew," and Mrs. Phineas Spinrad delivered a talk on "Sabbath and Its Place in Jewish Life." Mascha Benya was the soloist for the afternoon.

Serve-A-Camp

Chairman Syd Seckler distributed "diddy" bags to be filled with useful articles for the veterans at Fort Hamilton Hospital.

Israel Bonds

With the new issue of Israel 10-Year Bonds, yielding 4%, there is added incentive to purchase your bonds now. Please contact Anne Weissberg, ST 3-0639.

Speedy Recovery

Sisterhood prays for the speedy recovery and return to good health of Rabbi Israel H. Levinthal, and our board member Mrs. Ida Fried. A *refuah Schlaeme* for both.

United Jewish Appeal

A Brunch at the Hotel Astor, on Wednesday, June 9th, at 11 A.M., will be given for all who contribute \$25 or more, and for workers who bring in gifts totalling \$50 or more. Please call "Hershey" Kaplan, chairman, for reservations.

Calendar of Events

Thursday, June 3—Sisterhood Installation and Closing Meeting, at 8:15 P.M. Mrs. Sarah Epstein, chairman. Rabbi Mordecai Lewittes will be the Installing officer. Dov and Gila, youthful Israeli dancers, will perform a dance program and will conduct audience participation in folk dancing.

Wednesday, June 9—12:30 P.M.—Sisterhood Executive Board Meeting and Luncheon to welcome newly-elected officers and Board members.

The Saturday Night Clubs

THE Third Sedar of our Youth Clubs, held on April 22nd, will long be remembered, not only by our own members, but by a sizeable representation of guests from other centers. The evening featured the use of a modern Hagadah. For entertainment, there was music, exhibitions of Israeli dancing, and an Eternal Light Day. The gaily decorated tables were bedecked with the customary Passover foods. The evening was brought to a pleasant close for the 250 participants with social dancing.

Despite the formal conclusion of the club season on April 10th, the Center continues to attract many members on Saturday night. They come to dance, to chat and to meet their friends once again in an atmosphere of real Jewish living. Our staff is on hand to organize games and contests and to guide our members in appropriate ways. As soon as the weather permits, the scene will shift to the roof, but there will still be the same spirit of fellowship, the same delight in Jewish living.

Give To
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THE TOURO MONUMENT CONTROVERSY

(Continued from page 12)

ary 22, 1860. In this reply he accused Rabbi Wise of giving "a totally perverted interpretation of the law in question," and proceeded to present his own interpretation which he claimed to be the true one. He traced the origin of the word *Mazebah* and asserted that the correct translation was "statue," and that it did not "in its primitive sense denote any figure or image, but received this acceptance in the course of time, so as to be identical with our *statue*." He quoted the Hebrew commentator, the Radak, who said that "Mazebah means a statue (pillar) erected for the purpose of divine worship, or as the mark upon a tomb." In defining the term Rev. Gutheim agreed with Rabbi Wise. He raised, however, the question of which monuments the prohibition affected. He claimed that Ibn Ezra also was of the opinion that the erection of a Mazebah was prohibited only for the purpose of idolatry as is evident from the adjunct, "which the Lord hateth," but a Mazebah not erected to an idol but to God was not prohibited as evidenced in the statement: "And Jacob set up a pillar (Mazebah) in the place where he spake with him, even a pillar of stone; and he poured out a libation thereon, and he poured oil thereon (*Genesis 35:14*)." Rev. Gutheim cited Nachmanides and Maimonides, who said that the Mazebah referred to in scriptures was prohibited because it was a heathen custom. He refuted Rabbi Wise's illustrations stating that the prophet rebuked Saul because he did not obey the word of God, but made no reference to the monument. Gutheim further asserted that the illustrations given by Rabbi Wise merely proved "that the erection of monuments, as signs of victory or personal memorials, was practiced as a lawful custom among the ancient Israelites. Were this not so . . . the monument of Absalom would subsequently have been destroyed." Rev. Gutheim termed the fear of Rabbi Wise that the monument might in time be worshipped, as absurd and paradoxical. "In the Jewish cemetery of Newport," wrote Gutheim, "among the monuments of the Touro family, there stands a respectable granite pillar with corresponding base, erected in memory of Isaac Touro, father of the late Judah Touro. But that monument is a cenotaph. The

remains of the departed, whose name it is designated to honor, are buried in the West Indies, if I mistake not, on the Island of Jamaica. . . . Believing in his own infallibility he (Rabbi Wise) forthwith issues his Bull and says there must be no monument at all . . . Now, since the Rev. I. M. Wise has kindly volunteered to enlighten me, in a manner not so free from sarcasm and personalities, I shall reciprocate the favor by presuming to tender him some wholesome advice . . . Let him ponder over the matter for a whole month in order to conceive a correct idea of it; and if he needs shed crocodile tears, let him weep for another whole month, that he has looked upon the subject from a perverted and narrow-hearted standpoint, and has allowed obliquity of sentiment to run away with his better judgment."

This rebuttal did not end the controversy. The question was finally referred to the four leading European rabbis: Dr. M. M. Adler, of London; Dr. Samson Raphael Hirsch, of Frankfurt; Dr. S. I. Rapoport, of Prague, and Dr. Zachariah Frankel. The following questions were put before the rabbis: "1. May Jews erect a statue in bronze or marble in the public place of a city, in honor of a Jew? 2. May Jews erect a memorial, shaft or obelisk for such purpose? 3. May a Jew subscribe to or be active in a movement for erecting such statue or monument? 4. May a Jew become a sculptor of statues? 5. May Jews have statues or statuettes of human form or of animals in their homes for ornamental purposes? 6. May the Jews of New Orleans co-operate with non-Jewish fellow citizens in erecting a statue or monument to Judah Touro?"

Dr. Rapoport in his reply claimed that it was the first time such a question was put to him. He asserted that, although to the modern generation this might seem trifling, it was a serious matter and worthy of consideration. The Hasmonians in their day severely punished those who honored the Greek statues. Those who believed in our tradition were right in asserting that the erection of a statue in human form was forbidden. A text in a Baraita definitely stated that (the construction of) all images were permitted except that of a human image.

Rabbi Samson Raphael Hirsch held that the erection of a monument in memory of a human being was forbidden. Throughout the history of the Jews, he wrote, we find that monuments were erected to commemorate an event, but no monument was ever erected to commemorate a human being. We immortalize a man in other ways but not through monuments of metal or bronze. Even during the time of Herod when Roman customs were widely adopted in Israel, no monuments glorifying men were erected. The Jews adhered to the tradition that no monuments are erected in memory of righteous people—their words and utterances are their memories. Rabbi Hirsch advised that the money the Jews of New Orleans were planning to spend for a statue, be used for a more worthy cause, one which would honor his memory more than a bronze or metal statue could.

Rabbi Adler's reply was similar.

According to prevailing opinion, the monument controversy was ended by the outbreak of the Civil War, rather than by the adverse answers received from European rabbis. In all probability the war disposed of the funds appropriated for this memorial, as well as for many other causes.

Doing Business With And In Israel

"DOING business with Israel has been profitable for American investors," stated Abraham Dickstein, President of AMPAL — American Israel Corporation, on the occasion of the release of his company's Twelfth Annual Report to stockholders, which showed a profit for the twelfth successive year.

Phoenicia, Ltd., is building a plant in Israel for the production of emery paper and has already begun the manufacture of glass silk.

The Israel Safety Glass Co. has concluded a contract with the Kaiser-Frazer Motor Corporation for the supply of safety glass to that company's motor assembly works in Haifa.

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ISRAEL BONDS

HERZL Continued from page 8

despair he was sure that he had done the right thing and that during his life-time he had achieved lasting fame.

"On Sunday," he wrote, "while I sat on the platform (in a crowded London lecture hall) I was in a curious mood. I saw and heard the rising of my legend. The people are sentimental, the masses do not see clearly. I believe that even now they no longer have a clear idea of me. A light mist has begun to settle about me which will perhaps deepen into a cloud, in the midst of which I shall walk . . . True, they would probably offer the same love to a skillful misleader as they offer to me, in whom they are not deceived. That perhaps is the most interesting thing I am recording in these books (the Diaries): the emergence of my Legend."

But Herzl would have strongly resented the deification of his person that was to take place after the Balfour Declaration. He was well aware of his own faults, just as he was aware of the good that had come to the Jewish nation and, indirectly, to all of humanity, through his incessant efforts. None of his biographers has ever described Theodor Herzl as aptly as he characterized himself in his *Tagebuecher*:

"I believe that my influence as a leader is based on the fact that while as a man and writer I had so many faults, and committed so many blunders and mistakes, as a leader in Zionism I have remained pure of heart and quite selfless."

THE YIDDISH DICTIONARY

(Continued from page 13)

The Prospectus of the "Great Dictionary of the Yiddish Language" expresses the realization that Yiddish is steadily losing ground. As the old older folks pass out of the picture, their successors have no interest in the Yiddish tongue—in fact, are strangers to it. There are many factors which caused the decline of Yiddish. The principal factor, of course, is the tragic decimation of the Polish and Russian Jews in the Hitler crematories and concentration camps. But even before that, Yiddish was losing ground among the "intelligenzia." With the advent of the Jewish National Movement and, particularly, with the establishment of the State of Israel, it became evident that Yiddish was being pushed aside.

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The Brooklyn Jewish Center Review

1954

June-July

ALCOHOLISM IS RARE AMONG JEWS

A Striking Conclusion Reached by Yale Sociologists

By CHARLES R. SNYDER
and RUTH H. LANDMAN

HERZL AS PLAYWRIGHT

A Little Known Phase of His Career Described

By ALFRED WERNER

SHLOMO BARDIN'S DREAM

Report On An Adventure in Idealism

By TOBI BROWN

THE MOST UNUSUAL SYNAGOGUE IN AMERICA

By MORTIMER J. COHEN

• CENTER BULLETIN BOARD •

Extend Your New Year's Greetings Through the Rosh Hashonah Issue of The "Jewish Center Review"

According to its practice the *Review* will suspend publication during the summer months of July and August, resuming with the Rosh Hashonah issue. It will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying Rosh Hashonah Greetings to their friends are urged to reserve space early. Please communicate with the Center office.

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXV

JUNE - JULY 1954 — TAMMUZ 5714

No. 41

THE ZIONIST CONVENTION

THE 57th Annual Convention of the Zionist Organization of America, held in New York from June 23rd to 27th, was one of the least controversial in the history of Zionist conventions. There prevailed a spirit of unanimity with regard to future Zionist action. Nevertheless, the crisis in Israel made this convention a fighting one,—not for the purpose of fighting any particular ideological viewpoint, but to fight the growing Arab propaganda in the United States and a discouraging degree of lassitude among the Jewish people in regard to the State of Israel.

Rabbi Abba Hillel Silver restated the aims of the Zionist movement and lashed out against those who sap the Zionist strength by searching for new philosophies. Classical Zionism does not need a new philosophy to keep its vitality, for it is not only a quest for a homeland but embraces the totality of Jewish life. This makes Zionism a continual move-

ment for keeping Jewish life everywhere vital and significant.

We feel that every sincere Jew must heartily endorse Dr. Silver's stand on Zionism and its function today. From the reports to the convention and from the attitudes of the delegates, it was obvious that there is a new spirit in American Zionism. It is the feeling that Zionism must go hand in hand with the strengthening of all Jewish values.

This convention marks the fiftieth anniversary of Dr. Theodore Herzl's passing. It was his vision and his self-sacrificing efforts that made the State of Israel a reality and the hopes for the spiritual rejuvenation of world Jewry a vigorous promise.

All of Jewry joins now in the prayer that the Zionist Organization of America may fulfill the role which it has set for itself as the invigorating force of Jewish life in America and as the supporter of the State of Israel.

ROBERT FOX.

The Ideal Children's Camp

CAMPING is one of America's unique contributions to education. For eight weeks children have the opportunity to live away from the heat and grime of the city and to engage in a program of sports and cultural activities.

Most welcome, indeed, have been the Hebrew camps. Camp Massad and Camp Ramah, for example, conduct an intensive program of Hebrew studies and encourage the campers to speak in Hebrew throughout the day. These camps have made for a virtual revival of Hebrew

speech among our youth. In no way, however, does their general program suffer. Baseball, swimming, dramatics, music, arts and crafts—all play an important part in the child's day. Campers who have had the privilege of spending the summer at one of these camps have lived through a notable experience that will remain indelibly impressed on their memories. There are many other camps which, although not Hebrew-speaking, have encouraged Jewish cultural activities. Israeli dances, Jewish

music, Sabbath services, Oneg Shabbat programs, Jewish current events and Hebrew study circles have been fostered by various camps. Many young people come back inspired by their camp experiences and eager to resume their Jewish studies.

ACCORDING to our practice the "Review" will not be published during July and August and will resume with the September issue. A summer edition of the weekly "Bulletin," however, will appear the last week in July for the final summer announcements.

We wish all members of the Center and their families a pleasant and invigorating vacation.

The Editorial Board.

Parents should be concerned about the spiritual development of their children as well as their physical development. They should choose a camp that has well-rounded Jewish cultural activities in addition to a general camp program. Summer need no longer be the lost two months in a child's Jewish education.

MORDECAI H. LEWITTES.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Center Contributes to Spiritual Revival

THIS is the last issue of the *Center Review* for the season of 1953-1954.

Those who read not only the very interesting articles which the *Review* contained—articles written by fine writers on important and fascinating subjects—but also the monthly reports of the manifold activities conducted in our Center, will agree with me, I am sure, that this has been one of the most active and productive seasons in the thirty-five years of the existence of our institution.

The enthusiasm and zeal of the officers, trustees, governors and members of our Center as well as those of all the affiliate organizations, such as the Sisterhood, Young Folks League and the Young Married Group, have risen to new heights, and we see the result of their efforts in every department of our program.

What has impressed me most is the fine type of youth that our Center is producing. You need but attend a meeting of any of our youth groups, from the oldest to the youngest, and you will witness leaders among them displaying an intelligent interest in Jewish problems and

working with remarkable devotion to instill that interest in the hundreds of young people who attend these meetings. The success achieved, particularly by the Young Folks League, is attested by the national recognition they have won and the awards that they received from the United Synagogue of America. The fact that two of our young people, Helen Aronow and Robert Kritiz, both products of our Hebrew school and now leaders in our Junior Congregation and teachers in our religious school, have recently been awarded a year's scholarship by the Jewish Agency which will enable them to study and work in Israel, is the best evidence of the success our Center has achieved in raising a Jewish youth that will assure the future growth and development of Jewish cultural and spiritual life in our beloved America.

It wasn't so many years ago that we heard complaints on all sides that our youth is lost to us, that it is impossible to attract their interest in Jewish life and thought. We see now that this pessimism was unwarranted. All that was needed

was an intelligent and courageous approach to the problem, and the progress that we have achieved and the progress that happily is seen in many other congregations throughout the land, is the clearest proof that such efforts can succeed if there is the will to achieve it.

To all who have had a share in this spiritual and cultural revival which we observe among the members of our Center, we say *Y'asher Ko-Ach*, may you continue in this spirit with increasing strength, determined to carry on this important and splendid work. May all of us have a restful and healthful summer, and return to our task in the fall ready and eager to toil with even greater devotion and zeal to help fashion a Jewish life in our community and throughout the land that will reflect glory to our people and to our God.

Israel H. Levinthal

Weizmann Institute Develops New Corn

A NEW type of hybrid sweet corn of a high nutritive value, the first and only one of its kind in Israel, has been developed by Dr. Oved Shiffriss, head of Plant Genetics Research at the Weizmann Institute of Science in Rehovoth. The hybrid combines the desirable characteristics of four different pure varieties.

Texture, sugar content and flavor of the new sweet corn, which has been named "Pear Rehovoth" (Glory of Rehovoth), are superior to the field corn varieties now used extensively for human consumption.

The color is a glistening lustrous yellow, contrasted with the matt-white of existing field varieties. The new variety is well adapted for home gardens as well

as for commercial growing. It has proven excellent for canning. It can be planted every three weeks from the beginning of April to early August, thus giving a continuous supply. The vigorous plant produces an average of about two ears of fairly good size.

According to Dr. Shiffriss, sweet corn is one of the most nutritious vegetables in existence. The hybrid variety which he developed at Rehovoth has a delicious taste.

It is extremely important, he adds, that People in Israel should learn the art of growing and preparing sweet corn, as the widespread use of the crop will help considerably in the maintenance of good health.

RABBI Levinthal, who has returned home after an absence of several weeks during which he underwent an operation for the removal of a cataract on one of his eyes, wants to take this means to express his sincere thanks and appreciation to the many members of our Center who were kind enough to send him their good wishes and prayers for his recovery by means of letters, "Get Well" cards and contributions to the JNF Tree Fund, Torah Fund and other institutions. He regrets that he cannot thank each one personally, but he would like them to know that he is very grateful for their kindness and thoughtfulness. He feels that these good wishes and prayers helped a great deal to speed his recovery. He prays that all his friends and members of the Center may be spared from all pain and sickness and that they may enjoy good health and strength for many, many years to come.

The following article is a condensation of a paper written by Yale sociologists associated with the university's famous Center on Alcoholism, which is making extensive studies of drinking. It was published in "The Quarterly Journal of Studies of Alcoholism," and is partly the basis for a doctorate thesis in preparation by Charles R. Snyder, one of the authors, and soon to be published.

Mr. Snyder, a non-Jew, in a talk with the editor of the Review, said the findings in the article are basically the same as will be presented in the finished work. His conclusions were reached largely through sampling interviews with Jews, both in communities and in colleges. What impressed him, he said, was "the integration of drinking with religions and family life among Jews." He believes that the reason why alcoholism is so rare among Jews is "because of the pressure arising from minority status interacting with the basic ideals of the group (Jews) —of which sobriety is one." He thinks it possible that if Jews become less religious they will be more susceptible to excessive drinking.

THE Yale Center of Alcohol Studies began an extensive social science research program with the aim of expanding exact knowledge concerning drinking in the United States.

All the evidence from both European and American sources indicates that in the Jewish group alcohol pathology (drunkenness) is rare. Whether a comparison is made with groups in Western society in general or with other ethnic groups in the United States, the rates of alcohol pathology among the Jews are consistently low. This generalization is not confined to any particular category of alcohol pathology: it applies to the most extreme forms as well as to simple public inebriety.

The widespread drinking of alcoholic beverages among the Jews for more than 2,000 years is a matter of historical record. Moreover, abstinence has never gained currency as a value in Jewish culture.*

* Historical Judaism encouraged drinking as a part of religious practice, although it condemned

A Striking Conclusion Reached By Yale Sociologists

ALCOHOLISM IS RARE AMONG JEWS

By CHARLES R. SNYDER
and RUTH H. LANDMAN

Jews have by far the smallest percentage of abstainers. Among the regular drinkers (persons who drink at least three times a week), the Jews rank second, percentage-wise, to the Catholics. In the intermediate category of occasional drinkers the Jewish group ranks highest. The obvious conclusion from these data is that the incidence of drinking in the Jewish group is high, both in an absolute and in a relative sense. Stated in terms of the individual, it is very likely that an American Jew has had alcoholic beverages to drink in the course of his life, and in more than a single isolated instance. Riley and Marden point out that their statistics, together with the low rates of alcohol pathology among Jews, are incompatible with the hypothesis that a high incidence of drinking is necessarily associated with a high rate of alcohol pathology. The facts on the Jewish group contradict such an association. It is important to note, also, that high-proof liquors have been known to the Jews and used by them for a long time. Wine, of course, has always been preferred for religious use, but distilled beverages have been widely consumed. While exact data on preference and use of types of beverages have yet to be gathered, it is safe to assert that exclusive use of mild beverages is not the explanation for the low rates of alcohol pathology among the Jews.

The existence of a group numbering many millions who drink a variety of alcoholic beverages extensively with few pathological consequences is a challenge to the student of alcohol problems. The challenge is enhanced by the fact that absence of neuroses and psychoses cannot be invoked to explain the low rates of alcohol pathology. How the Jews as a group manage to drink extensively but in a pattern of moderation with few pathological consequences is a matter of interest. Ascetic sects have arisen now and then in the course of the long history of the Jewish people and some of them, like the Rechabites of the Biblical era, were abstainers. None of these sects, however, had a large following, and the abstinence principle never diffused to the larger group.

logical consequences is the basic problem we are investigating.

Around a very small nucleus of data on Jewish drinking many theories have been developed to account for the low rates of alcohol. The aims of this discussion are to make as explicit as possible those hunches and hypotheses regarding Jewish drinking which seem on *a priori* grounds to offer fruitful lines of investigation, and to show the areas in which factual research is most needed.

One group of theories which try to explain the low rates of alcohol pathology among Jews may be classed as rationalistic. The theories of Immanuel Kant and of Fishberg, among others, fall into this category. Although the explanations of these writers no longer appeal to many students in the field, the implications of their views merit discussion. Kant believed that Jews, and members of other minorities, drink only in moderation because they fear retaliation for boisterous behavior from the larger society. Fishberg thought that each Jew is aware, as a result of a long historical tradition, that it is wise to be sober. Each Jew knows that his advancement in the world depends upon his being more virtuous than the Gentile because, by this means, the disadvantages of birth into a minority group may be offset. As a result the Jew, although he drinks, drinks only moderately.

While these writers made an important contribution in calling attention to the Jewish drinking pattern, their explanations seem vague and one-sided. Behind these theories is the assumption that in some unspecified way each Jewish individual simply avoids excessive drinking because he knows, by rationally assessing the consequences which may ensue, that excessive drinking "does not pay" or may be dangerous. These theories further as-

sume that it is primarily the relation of the individual to the outgroup, rather than to his fellow Jews, which sanctions the decision to drink moderately. The role of the Jewish group and Jewish cultural values in shaping the individual's drinking behavior and attitude is not made clear.

The kind of explanation which these theories offer is antithetic to what is known in the social sciences about social control generally and about controls on drinking behavior in particular. The assumption that each individual's relation to the outgroup is decisive in inculcating and sustaining a pattern of moderation among Jews is dubious. It seems far more likely that normative controls on drinking are located within Jewish culture itself, and are transmitted and made effective primarily by Jews themselves rather than by outside influences. That Kant and Fishberg have touched upon areas of Jewish cultural values which may be relevant to Jewish drinking behavior is, of course, quite possible, but the relation of these values to the actual drinking experience and attitude of each Jew is not explained. Their explanations hardly seem able to encompass drinking behavior within the isolated ghetto or the private social sphere of the modern Jewish community: Yet from available evidence it seems likely that it is within the confines of the Jewish community that a large proportion of Jewish drinking takes place.

These writers also err by exaggerating the importance of rational calculation concerning the remote consequences of excessive drinking as productive of mod-

eration. It seems doubtful that the thought of losing out in the competitive race with Gentiles should be a particularly effective deterrent to excessive drinking for the pious orthodox Jew each time he takes a sip of ritual wine, or that the fear of personal retaliation from Gentiles should deter the modern American Jew from taking an extra schnapps or cocktail in his living room. Such calculations might induce moderation in certain situations, but this is a question of fact to be investigated. What is more, it is known that excessive drinking (alcohol addiction, alcoholism) are particularly impervious to ordinary rational controls on the part of the individual. The incipient addict usually knows that, in general, excessive drinking "doesn't pay," and yet he is unable to control his own drinking behavior.

To stress, as Kant and Fishberg have implicitly done, that common-sense judgments minimize inebriety and thereby indirectly limit alcoholism and alcohol addiction is to make assumptions about the Jewish drinking pattern which are not fully justified by the facts. The facts do seem to indicate that public inebriety on the part of Jews is rare.

The criticism of rationalistic interpretations implies that to account for Jewish "moderation" it is not enough to assert that each person, when confronted with certain alternatives with respect to drinking, reasons what is wisest and best. Long before the individual Jew reaches such a "decisive" moment, he must have learned ways of behavior and must have deeply internalized attitudes which render persistent inebriety almost impossible. These ways and attitudes must concern the act of drinking itself—not remote consequences—and they must be positively socially sanctioned in situations where drinking typically occurs. To be effective for the group as a whole (that is, to prevent potential alcohol addicts from becoming addicts), these ways must be part and parcel of the experience of practically every group member. While these ways must relate to drinking itself, they may depend for their continuation and effectiveness on other aspects of the group's culture which at first glance seem unrelated to drinking. Therefore, in the present study, factors relating to moderation are being sought which have immediate relevance to the act of drink-

ing and the drinking situation.

It is a surprising fact that until the early 1940's no one took the trouble to investigate just how Jews drink. Bales was the first seriously to undertake this task, and his results and interpretations are illuminating.

According to Bales the devout orthodox Jew, from the eighth day of his life on, is surrounded by religious ceremonies that include the act of blessing and drinking wine. He is introduced to ceremonial drinking early in life, and the experience recurs frequently at weekly Sabbath rites, at holy days throughout the annual religious cycle, and in *rites de passage*. On all these occasions the amount of alcohol consumed is very small, and the more extreme effects of drinking are neither sought nor experienced.

The function of the act of drinking is, in Bales' view, symbolic and communicative. It expresses the relationship of each participant to the group as a whole and the most sacred symbols of the group. The success of drinking and its meaning for the participants is judged by the extent to which conformity to prescribed usage is achieved—not by the effects of alcohol on the organism. The religious ceremonies at which the cup of wine plays a part dramatize the individual's relationship and subordination to the family, the community and God. Drinking thus occurs in the presence of the most powerful sanctions in orthodox Jewish life.

The devout Jew who learns to drink in such a context develops what Bales has called a "ritual attitude" toward drinking. The act of drinking becomes completely dissociated from the effects of alcohol on the individual. Drinking in a ritual manner becomes so much confounded with his personal and Jewish identity that drinking for the "effects" of alcohol would be alien and profane to the orthodox Jew.

On the basis of his analysis, Bales predicted that the decline of orthodoxy in America—the abandonment of the ritualistic ceremonies involving drinking—is associated with changes in the attitude toward drinking, an increase in inebriety, and convergence of the rates of alcohol pathology with the general American norm. Whether or not Bales' theory is correct is a challenging question to the

Temple

CHANTING.

The slow and plaintive tones with which my people plead.

The steady hum which plants within my heart emotion's seed.

Oh God, my God

I love.

I need.

The men beside me swaying to the drone.

My many voices, many prayers, and yet

I am alone

Before my God,

My own.

SUSAN LEVINE.

student of alcohol problems. The changing conditions of the modern community provide an excellent laboratory for testing his basic hypothesis; and it is being tested in the present research. Bales has already tried to demonstrate that changes in Jewish rates of alcohol pathology have occurred in America in association with general trends of secularization and assimilation.

At present there does not seem to be any justification for making a final conclusion on the significance of Jewish religious practice for drinking by citing available statistics. Further research of a different order is called for. As previously noted, the statistics on alcohol pathology are too crude to provide knowledge of absolute rates.

The recent work of Zborowsky, Bienstock and others of a Columbia research project, supports the contention that such values were central in the "Shtetl"—a type of East European Jewish community—from which the large majority of American Jews have come. In particular, the valuation of mental faculties was extraordinary. In these communities, status by achievement rather than ascription was the rule, and the principle avenue to status was learning. The alternative of achievement through the accumulation of wealth also entailed marked development of rationality, as any sketch of the economic life of the Jews and the characteristics of petit bourgeois mentality will show. In principle, however, highest recognition was reserved for the learned. The privilege of learning was granted to every Jew through a parochial educational system which has provided widespread Jewish education since ancient times. This privilege, accorded to every man, was taken by each person as a fundamental religious and social responsibility. The use of brute force as a means of settling conflicts and as a means of social control was held in contempt. Likewise, when normative problems arose as a result of changing social conditions new rules were derived from ancient principles in a rational-legal fashion, the totality of norms and rationale constituting one of the most elaborate codified ethical systems the world has ever seen. Rational legalistic debate, and humor involving elaborate word-play, were favorite pastimes even in the area of ordinary social intercourse.

Thus it appears that an extraordinary valuation of mental faculties, both as means to ends and as ends in themselves, is deeply embedded in Jewish culture. It seems likely also that this value has persisted in America along with the values of achievement and recognition in spite of secularization; and that, together, these values may have provided the motive power for the rapid ascendance of recently arrived American Jews into those areas of the middle class where "education," "rational mastery," and "success" are highly valued.

These considerations have led to the hypothesis that in drinking situations where pressure is exerted on Jews to drink beyond the usual small amounts, the immediate threat of interference with rational mental functions and the immediate threat of loss of cognitive orientation will evoke strong counteranxieties which effectively stop drinking. If these situations typically involve practical ends related to achievement and recognition (e.g., drinking with business associates) then the need to maintain mental functions may be so much the greater. It is assumed, however, that the maintenance of these faculties is an end in itself, as well as a means to practical ends. It is further assumed that the maintenance of mental faculties, both as means and as end, is one of the most powerfully and positively sanctioned values in Jewish culture, sacred or secular.

It must be emphasized that this hypothesis is very different from the rationalistic views previously criticized. In this hypothesis there is no reference to any rational assessment of specific negative sanctions on drunkenness or long-term consequences of persistent inebriety. The idea expressed here refers to emotional anxieties that are aroused by slight interference with the mental faculties. ("Dizziness" or "not talking quite straight" are verbalizations of cues which are expected to trigger these anxieties.) These anxieties have no reference to foreseen and rationally evaluated consequences of drunkenness. By hypothesis they arise from the imminence of losing one's cognitive orientation in a social situation. It is important also to stress that such a mechanism need by no means nullify the effectiveness, in preventing inebriety, of customs of the sort which Bales has described. These customs may

well be the core of a positively sanctioned Jewish way of drinking while the mechanism postulated here may function as a bloc to learning alternate ways of drinking in situations where traditional ways are inapplicable. If so, this mechanism would probably assert itself rather infrequently in the life of the average Jew—in the case of the orthodox Jew almost never—but with the extension of out-group contacts and acculturation it may play an increasingly important role in limiting inebriety among Jews. This latter notion is being empirically tested in the setting of the changing modern community.

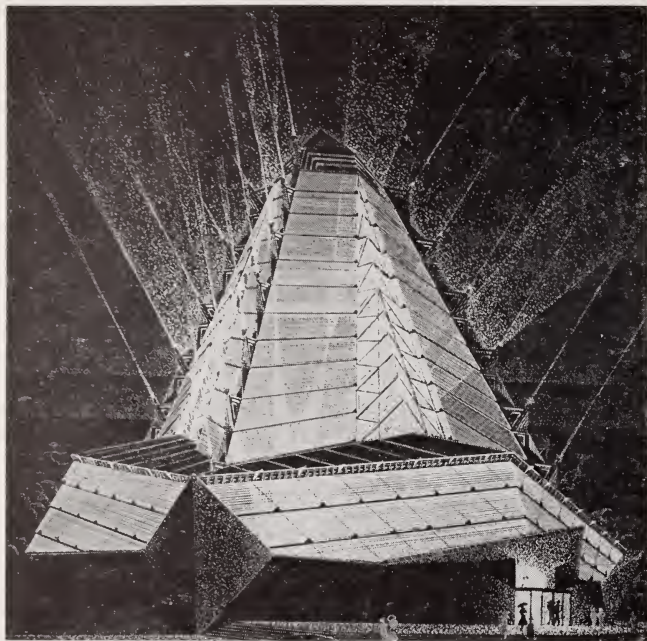
The hypothesis concerning the extraordinary valuation of mental faculties in Jewish cultures leads to a number of expectations concerning Jewish drinking and associated behavior which are being factually explored in the present study. In the first place, it is anticipated that Jews will report great difficulty in getting intoxicated to the point where mental faculties are no longer operating effectively, even in situations where it seemed rationally desirable or in some sense appropriate to the individual. Secondly, inquiry should reveal that instances of inebriety involving loss of cognitive orientation are viewed in retrospect by the Jewish individual with great remorse and guilt, regardless of the mildness or severity of actual objective consequences. In the third place, it is expected that the idea of drunkenness for the individual Jew or the members of his family is incomprehensible, frightening and abhorrent, and that drunkenness is deeply felt to be the acme of stupidity.

Die Toiben

Mrs. Dora Schwartz, a Yiddish mother, composed these verses for her friends, the pigeons, in the language she knows best. Her daughter accomplished the transliteration.

ES fleen de toiben aher in aheem
 Zei haben zich nit
 Vi aheem tsi teen
 Zai villen essen
 Dos kennen ze bishimoifen nit fargessen.
 Kum tsi mir taibelech meini
 Ich vel ach giben essen.
 Dos darft ir farshtein
 As ich vel in ach
 Keinmul nisht fargessen.

DORA SCHWARTZ.



A UNIQUE SYNAGOGUE

A building that will probably be the most amazing in the United States is to be erected in Philadelphia. It is the new synagogue for the Beth Sholom congregation, and was designed by the eminent Frank Lloyd Wright, an architect of original vision and great power. What it is like, and what it means is graphically described in an article on this page by Dr. Mortimer J. Cohen, rabbi of the synagogue. It is to be located on a grassy elevation in suburban Philadelphia, at York and Foxcroft Roads, Elkins Park. The cost will be \$750,000.

From the architect's drawing of the building, which is pictured here, it is possible to form some conception of what it will be like. But so unique a creation will need to be seen in actuality to be fully understood.

The new synagogue was first imagined by Rabbi Cohen. He prepared some sketches and these inspired Wright to design this prospective wonder of America.

An official, and technical description of the synagogue states that "the major form of the building is a hexagon, surmounted by a triangular glass sphere. Along the ridges will be seven projections, lighted lamps, replicas of the menorah in the ancient tabernacle."

THE MEANING OF OUR NEW HOME

By RABBI MORTIMER J. COHEN

THE sanctuary, created by the great Biblical artist and architect in the shadow of Mt. Sinai, accompanied the Israelites through their forty years' journey in the Wilderness. Later it became transformed into the Temple in Jerusalem when the kingdom was securely established. And still later, when the tragic days of exile came, the Temple was replaced by the synagogue.

Beth Sholom Synagogue, as conceived by Frank Lloyd Wright, is an amazing incarnation in mortar, steel, glass and copper—"modern as can be"—of the ancient experience of the Jewish people at Mt. Sinai. With the intuition that only genius mysteriously attains, Mr. Wright has created in Beth Sholom Synagogue a Jewish symbol in and of itself. Other buildings may require Jewish symbols—star of David, Tablets of the Law, Menorah, to signify them as Jewish. The new Beth Sholom is itself a massive sym-

bol. It is Mt. Sinai wrought in modern materials.

Frank Lloyd Wright has designed a sanctuary in the form and spirit of Mt. Sinai. In massive form, Beth Sholom represents "the wandering Mt. Sinai," and in its details it embodies the symbolism and the meanings of the ancient Tent of Meeting where man communed with his God.

Mt. Sinai is a rugged, craggy little mountain up whose sides one must laboriously struggle in order to reach its bare and stony heights. It has no vegetation. No trees stand upon its sides. It consists of massive, jagged slabs of rock and stone that glitter and shine under sun and moon and star.

The new Beth Sholom is conceived in the image of ancient Mt. Sinai. It is a small mountain built of rugged, massive slabs of concrete, steel and glass. By day and by night it will stand reflecting the

light of sun and moon and star. "The Mountain of God," our sages called Mt. Sinai, the mountain in the Wilderness. Beth Sholom is Mt. Sinai standing in the Wilderness of our world.

Amidst the thunders and lightnings God gave the Torah to Moses on Mt. Sinai. God, in Jewish tradition is the "Father of Light" and the Torah is called "Light" and Mt. Sinai is called "the Mountain of Light."

Hence, Beth Sholom-Mt. Sinai is made of glass through which symbolically the light of the Torah flows into the Wilderness of our world. The new Beth Sholom

(Continued on page 23)

*The 50th Anniversary of Herzl's Death Has Brought
Renewed Interest in His Life. Here is an Account
of a Little Known Phase of His Career*

HERZL AS PLAYWRIGHT

By ALFRED WERNER

IN 1885, Theodore Herzl, then a twenty-five year old Doctor of Law, decided to give up the legal profession, packed up his first dramatic experiments and moved from Vienna to Berlin in order to find a producer. Towards the end of the year he received good news. Friedrich Mitterwurzer, one of the most famous members of the Vienna Hofburgtheater, during a short "guest season" in New York, had put Herzl's one-act comedy, "Tabarin," on the stage. It was well received by the German-American audience at the Star Theater, Thirteenth Street and Broadway. The drama critics of the New York *Staat-Zeitung* and the (now defunct) *Sun* liked it, too, yet they considered it a French play because the comedy's scene is laid in 17th century Paris (the hero is, of course, that incorrigible rascal, Tartarin de Tarascon). Besides, they did not bother to name the author. Despite this fact, the encouraging start in the New World opened all Berlin doors to the hitherto unknown Austrian writer.

During his relatively short career as a writer—he passed away prematurely, at the age of forty-four—Herzl produced about thirty plays, from one-act farces to serious dramas in three or four acts. Many of them were performed on the stages of Vienna, Berlin, Prague, and other cities, and six or seven were printed in book form. But only one was really successful, the comedy in four acts, "Wildddiebe" (Poachers) which he wrote in collaboration with the once very famous, but now forgotten Austrian playwright, Hugo Wittmann, in 1888. Wittmann agreed on the collaboration on condition that the play be staged without the mention of either author. It was produced by the Hofburgtheater in Vienna in March 1889, and then went on a successful tour to all important theaters of Germany. Eventually, the authors had to reveal their names when forced to defend the play against the charge that it closely resembled a certain French comedy.

"Wildddiebe" deals, in a light humorous way, with the mostly imaginary woes of three members of the *haut monde* and their beautiful wives. After the usual complications and misunderstandings of a 19th century drawing-room comedy love is victorious, and there is a happy ending. Though it was no literary mas-

terpiece, this comedy ran for some years on a number of theaters, on and off, and was the only one of his dramatic efforts to yield Herzl substantial royalties.

It is a curious fact that the two fathers of Zionism, Herzl and Nordau, wanted, above all, to be appreciated as creative writers. They shared this weakness with Ferdinand Lassalle, the Socialist leader, who labored hard on his endlessly long Peasant Wars' drama, "Franz von Sickingen," which turned out to be a mediocre imitation of Schiller's great tragedies. With Herzl, who was grieved to notice that most of his plays were failures, Nordau lacked success in the realm of imaginative writing, yet he refused to be aware of his inadequacy. A critic said about Nordau's poetic efforts that while they possessed culture, skill, intellect, more than enough, they were "dry, bereft of that glow which must radiate from art. . . . There is no feeling, no sympathy, no pathos. Mere journalism. Above else, they lack humor."

Herzl's poetic gifts were greater than those of his friend and associate, Nordau,



*Caricature of Herzl with leading woman
responding to applause.*

and he was more ambitious to achieve recognition as a German author than Nordau who, after all, could rest on his laurels as a philosopher and sociologist. Once Herzl and Schnitzler, both of them in their middle twenties, took a walk on a late autumn evening, passed the new Hofburgtheater, then in the process of building, and Herzl remarked to his friend with the look of a future conqueror, "I'll be in there some day."

The same Herzl, in a letter congratulating Schnitzler on the excellency of one of his stories, later conceded that he himself had not done well at all:

"My experience with the theatre—I am through with it now — was unpleasant and silly. The pieces in which I believed, and into which I had put true artistic effort, never saw the light of day. When, in a fit of despair, I manufactured something for the stage, I was produced. . . ."

This was written in the summer of 1892. In May 1893 he returned to the theme: "From now on I am the journalist. . . . There's much less bitterness in me over my failures than regret over my early, flippant, artistically dishonest, vulgarly successful productions. . . . Were I free, were I filled with hope, as in my youthful years, I could find it in me to break out and wander freely, singing my songs, in some open landscape under God's sky. I believe I would commune with my own soul and reason, and I would not wish to woo the applause of the premiere audiences of Berlin or Vienna or any other city."

But in the year to follow Herzl wrote a one-act play in verse, "Die Glosse" ("The Gloss"), and the very important drama, "Das neue Ghetto" ("The New Ghetto"), which will be dealt with in detail. In 1898 he completed a comedy of marriage, "Unser Kaetchen" ("Our Kathy"), which caused a stir because the author treated the institution of marriage in a rather critical manner. In the same year he conceived the idea of a Biblical drama on Moses, based on Exodus 15—that chapter which contains Moses' song of victory after the crossing of the Red Sea. The theme was to be "the tragedy of a leader of mankind who is not a misleader." But the plan was dropped. In 1900 he finished a drama, "Gretel," a play which, as he admitted, occupied his attention more than the approaching Zionist Congress. The play's contents are

summed up by Alex Bein as the story of a mother who has fallen into immoral ways, has been recalled to a sense of duty and honor by her sick child, Gretel, and commits suicide because she fears that her husband will deprive her of the child as punishment. In 1901, finally, he wrote "Solon in Lydien," undoubtedly his most ambitious poetic effort.

Nevertheless, he was a failure as a dramatist — at least, he was dissatisfied with his work. Stefan Zweig, who admired Herzl as an essayist, editor, and political leader, gently hinted at the unimportance of most of Herzl's dramatic productions: "None was better able to give unconsciously what the Viennese wanted. When, in collaboration with a colleague [Wittmann] he wrote a graceful comedy for the Burgtheater ["Die Wildddiebe"], it was just right, just what everyone wanted, a dainty morsel made of the finest ingredients and artistically served." He was rebuked more severely and directly by his biographers, De Haas, Bein, and Patai, who charge that he worked too hastily, giving himself no time to achieve depth, that the characters in his plays utter *feuilleton* wisdom, not life-wisdom, and that his middle-class attitude prevented him from tackling life with the realism of a Gerhart Hauptmann or Bernard Shaw.

As early as 1887, when he was only in his twenties, Herzl was warned by the eminent Hofburgtheater actor, Hart-

mann, against writing superficial comedies populated with schematic, synthetic puppets:

"Let life itself be your source, and not your brain. Take actual persons as your models, instead of clay figures in the museum of the theatre. You are obviously gifted, you have talent, inventiveness, everything that a playwright needs. But it seems to me that you ought to have a somewhat more respectful attitude towards humanity, you ought to look deeper into it."

Twice in his career as a playwright Herzl cared and dared to look deeper than usual into the problems of humanity, the first time at the start of his Zionist career, the second time at a moment when, as leader of the Zionist movement, he had conferences with emperors and statesmen, and was known to millions all over the world. "The New Ghetto" was written before the pamphlet "The Jewish State," and before Herzl's encounter with anti-Semitism in the Military Academy in Paris, where he witnessed Captain Dreyfus' degradation. But he was already deeply concerned with the problems, arising from the Jews' position as a minority in a Gentile world. Sitting for his bust in the Parisian studio of the sculptor Beer, Herzl observed in a conversation with his friend "how little it availed the Jew to be an artist, and clean, as regards money. The curse persists. We cannot

STAR THEATER
Gte 13 Str. & Boulevard

6. Aulberg Direktor

Anteil am 1. Adoniam
Gedächtnisfeier
Friedrich Wittmayer
unter Mitwirkung der Thalia Theater Gesellschaft.
Leibes Anteil von
Frl. Malthe Wabison
König, den 23. November 1885.
Erstes Auftreten des Herrn Friedrich Wittmayer
in Drama, Skizzen und Scherz.
Zum ersten Male:
TABARIN.
Schauspiel in 1 Akt von Th. de Foville
Zuhörern Hr. Wittmayer
Arrangements Frl. Gageboen
Orchester Dr. Gungelberg
Jung Dr. Gungelberg
Lamine Frl. Gageboen
Schloß Frl. Gageboen
Jahres Dr. Gageboen
Zweites Dr. Gageboen
Schauspiel Dr. Gageboen

Zeit der Handlung: Paris Zeit 1870

The program of Herzl's "Tabarin," produced in New York in 1885. It helped establish him as a playwright.

get away from the Ghetto." When he walked home, he knew exactly what kind of play he wanted to write: "Everything stood clearly outlined in my mind."

In "The Jew in Drama" M. J. Landa gives the following summary of the play: Jacob Samuel, the idealist, is a lawyer who loses his Christian friend when the latter decides on a political career and must cut Jewish friendships so as not to give the anti-Semites a handle against him. Jacob interests himself in the cause of the miners in the colliery of Baron Schram, thereby incurring the hatred of that person, who, moreover, is ruined by an explosion in the pit after it has been floated as a company by Jacob's brother-in-law, Reinberg. Schram's shares are sold by a bank which holds them as security; and, having lost both the mine and his shares, and overlooking, of course, that they have been used to pay off his debts, the Baron accuses Jacob of being party to a conspiracy to rob him. A duel ensues in which Jacob is killed. . . . The materialist, Wasserstein, Reinberg's agent, who becomes a millionaire, is made to realize, at the end, that honor is infinitely more precious than wealth, and beyond purchase.

This play about good and bad Jews, philo-Semites and anti-Semites, was performed in Vienna and, in an English version, in London. Below is an excerpt from the first act. The characters are Rabbi Friedheimer, Jacob Samuel, the physician Bichler (a convert to Catholicism), and Franz Wurzelchner, a Christian friend of Jacob Samuel.

Opfer der Wissenschaft

(Complet)

Ein jüdisches Weibsbild, ein geistlicher Prediger
bezeichnet, und der Kopf durchbohrt ihren Rücken.
Dann blüht er den Gatten an über die Brille
und flüstert: „Erkrankend ist, was ich meide!...
Ich glaube, es sind Tuberkel-Bacillen —
der Gatte trägt's wie ein römisches Gold —
wie wird ihm jedoch Tage drauf beim Entfallen
der Zeitung! Ha! Dieser Bacillen Kraft
hat auch vernichtet!... Sie bleibt ihm erhalten.
Der Mann ist ein Opfer der Wissenschaft.“

A sample of Herzl's lyrics written for a musical play, thought to be "The Devil's Wife."

Friedheimer: "Anti-Semitism makes us stick together, it makes most if not all of us remain faithful to our God. In the ghetto of old family virtues flourished; the father was a patriarch, the mother devoted herself exclusively to her children, who loved her dearly. Do not chide the Jewish Street, my friend. It is our home."

Samuel: "I do not chide it, all I want is to get out of it."

Friedheimer: "I tell you, you can't do it. While the ghetto existed, no one could leave it without permission. Hard corporal punishment waited for those who disregarded the laws. Nowadays, the walls are invisible, yet this moral ghetto is the abode prescribed for us. Woe to you if you want to leave it."

Samuel: "I think, Doctor Friedheimer, that the new fences have to be destroyed, though not in the same manner in which the old ones were. The outer fence has to be destroyed from the outside, but we must destroy the inner ones. We ourselves."

Bichler (to Wurzelchner): "Well, what do you as a Christian think of all this?"

Wurzelchner (pensively): "What a strange world this is!"

By contrast, "*Solon in Lydia*" has no direct bearing on the Jewish problem; still, it helps us understand the social philosophy that was influential in the creation of *Old-Newland*, Herzl's utopian novel. While Solon, the great law-giver, is visiting King Croesus of Lydia, a young inventor appears at court and reports that he has found a way of producing flour chemically without using the produce of the field:

Eucosmos (the inventor): "I have nothing but my secret. Now the king knows for what price I am willing to give it up [the hand of the king's daughter, Omphale]. But only for this price, for nothing else on earth—I would rather let myself be torn to pieces. I could gradually turn my secret into money if I desired mere grain. But a man who has been so favored by the gods as I have been, must exchange his precious gift only for an equally precious one. On the very day when my wish is granted, I shall present mankind with bread for all eternity. Bread without sweat, unthreatened by bad harvests, bread in abundance, forever. . . ."

The cover of the score for "The Devil's Wife," an operetta, for which Herzl wrote the libretto.



King Croesus consults with Aesop, the poet, and with Solon. While Aesop enthusiastically favors the king's giving Omphale in marriage to the young benefactor of mankind, Solon, although he has conceived an immediate affection for the young man, answers:

"He must be killed for he will destroy the order of the world, which is based on the needs and the labor of men. This unlucky young man would make all men carefree; he would rob them of the best thing they have, their hunger. What! Shall the old days of the Pelasgians return? Shall citizenship and morality and the settled ways of man be permitted to disappear together with the art of husbandry? . . . A king must know how to put to death. . . . And not only the wicked, the evil-doers; that is too easy and too pleasant. He must know how to destroy even the good, if the welfare of his land is in danger."

The king rejects Solon's advice. He experiments, instead, with the free distribution of flour. Labor and commerce come to a standstill; the populace be-

comes lazy, bellicose, dissolute, rebellious. Solon thereupon tries to persuade the youth to keep the secret to himself in order to save his life—but in vain. Since there seems to be no other way out, Eucosmos is killed by poison.

Herzl the playwright is now all but forgotten. Yet he gave, through his political efforts, more to his people than all the Schnitzlers and Wefels, the Molnars and Bernsteins who were poetically more gifted than he. For he was the author of a Great Vision, and his slim pamphlet, "*Der Judenstaat*," showed to millions the way out of the new ghetto, a road to freedom and happiness.

ERROR

In last month's article on the book publishing industry in Israel a confusion in the book jackets pictured resulted in the title of one being wrongly described as "Parchments of Fire." It belonged to a Biblical Anthology containing selections from modern literature referring to the Bible.

THE sun had set, the last rays lighting softly the white-costumed young men and women on the open patio. Night fell. Out of the darkness came a single voice intoning the *bavdallab* service. Three human rings swayed gently to the rhythm, and, following their leader, sang the sweet melodic tones of *R'u Heivom*. A girl entered the center ring and holding the rose-colored *bavdallab* candle raised it as high as she could. According to a popular Jewish legend her husband would be as tall as the height of the candle. The music swelled to an emotional pitch, the voices joined in song and overflowing in friendship.

Ten months have passed since my last day at the Brandeis Camp Institute of the West, the August Aliyah 1953. Yet the memories of this experience remain fresh in mind and heart.

Brandeis Camp was established thirteen years ago by Louis D. Brandeis, renowned jurist and Zionist leader, as a summer camp where Jewish youth could learn to live "creative Judaism," to realize that "to be good Americans we must be better Jews." It was during the 1930's that Justice Brandeis was persuaded by the dynamic and foresighted Dr. Shlomo Bardin, founder of the Haifa Technical and Nautical Schools, of the necessity of providing a program for American Jewish youth. In conjunction with the Zionist Organization of America, Louis Brandeis helped finance the first Aliyah—that first "going up," where we were to learn more about ourselves as Jews.

Under the able leadership, strength and perseverance of Dr. Bardin, the project grew from a small camp in Vermont until it extended from coast to coast, with camps at Winterdale, Pennsylvania, Santa Susana, California, and Hendersonville, North Carolina. It was a significant undertaking, aiming to attract Jews of all denominations, especially those who were Jews in name only and, either through lack of parental training or indifference, were likely to lose their religious and cultural identity in the American scene without any awareness of their own heritage. Today, Brandeis alumni number 4,000—4,000 leaders in Jewish communities throughout the nation injecting Jewish life with the spirit and insight absorbed at the Brandeis Institute.

Report on an Adventure in Idealism

SHLOMO BARDIN'S DREAM

By TOBI BROWN

Although at one time all three camps were operating, currently, because of a limited budget dependent on contributions, only the camp at Santa Susana, 35 miles from Los Angeles, is open. The camp runs two sessions, or Aliyahs, one in July, the other in August. It accommodates two hundred people each summer. \$400 covers the costs for an Aliyah for each individual, including the maintenance and tuition fees. Every person attending goes on a partial scholarship of \$200 provided either by Brandeis or some local or regional Jewish organization. Full scholarships are available, especially for the eastern sector of the United States, in order to help defray transportation costs.

Brandeis seeks to attract people of all ages. Its scope of activities includes Camp Alonim (Little Oaks), a summer camp for boys of the ages of 12-17; Brandeis Camp, for those of 18 to 25; and adult week-end institutes for men, at which some of Hollywood's most outstanding personalities, such as Paul Muni, Dore Schary and Steve Brody, have participated in the great experience of re-

discovering Judaism. Yet Brandeis, like religion, is not a seasonal proposition. Its activities continue throughout the winter with week-end institutes for both alumni and adults.

The emotional experience, the lectures, the singing, the dancing and the camaraderie are all stimulating aspects of Brandeis. Intellectually, Brandeis impressed me with the need and the desire to re-evaluate my religion and the rituals which I had habitually practiced so complacently. I began to question and attempt to define what the Jew is. Is he a member of a people? A citizen of a dispersed nation? Is he just one of several millions observing a great religion? Perhaps he belongs to all three categories: people, nation and religion. These questions provoked me to ask others. What was the position of the Jew in America? And, furthermore, what was the relationship between the American Jew and the Israeli?

These questions—heretofore dormant within me—came to life in an incident



Brandeis Camp at Santa Susana, California, during Saturday morning flag-raising ceremonies.

that occurred on my trip west last summer. Though related but indirectly to Brandeis Camp, it was the best possible preparation for a one-month immersion in Jewish life, culture and spirit.

As the El Capitan sped southward and westward on my first night out of Chicago, I struck up an acquaintance with a fellow-traveler named Patricia Smith. We sat in the club car chatting when a slightly intoxicated gentleman, who was Pat's coach seat companion, joined us. A bright fellow, even in his stupor, he seemed to know what he was driving at when he persistently asked me about myself. Where did I come from? Where was I born? Where did I go to school? And then he shot out: "What nationality are you?" "American," I answered simply. "Aw, go on," he said, "you look Italian or Slavic." Enjoying the guessing game at first I said, "No, I'm neither." But my shrewd inquisitor pursued insistently: "You know Slavic includes a lot—Polish, Rumanian, Hungarian . . ." Again, I answered in the negative. Impatient, he finally queried: "Tell me, what are you really?" In a rush of anger, I burst out: "I'm a Jew. Is that what you wanted to know?" My frankness disarmed the man, and he felt embarrassed. The conversation continued more impersonally.

This was the first time in my life that I had been confronted with anti-Semitism. Emerging from a conservative Jewish background, I had lived in a Jewish neighborhood, attended schools predominantly Jewish and a college where religion is mainly an intellectual concern. Never before had I felt the problem of anti-Semitism or religious difference. It was thus significant that I had my initial encounter with this issue on the way to Brandeis Camp, where I was to do much thinking about my position as a Jew.

It is difficult to define and catalogue the impressions Brandeis left in me. Brandeis is an introduction to Judaism. It is Thought: troubling and perplexing, opening up new horizons and searching for new truths. It is Work: unselfish toil in cooperation with others and for a cause. It is Dance: exciting and never ending hours. It is Music: the catalyst which combines the heart, mind and senses into one overpowering, overwhelming emotion of good spirit. It is rhythmic



Dr. Shlomo Bardin, lecturing in an air-conditioned hall at Brandeis Camp.

calisthenics, bull session with a visiting lecturer, dawn hiking in the scrub-covered hills of Santa Susana so similar to Israeli scenery, singing Hebrew songs in the dining room and the solemnity of the Sabbath services.

Patterned principally after the Danish summer work camps, Brandeis draws its atmosphere from the Israeli *kvutza*. Yet the basic element at Brandeis is the emotional stimulus. Many of the people who attend Brandeis are reformed Jews who have had little association with many of the ancient rituals and ceremonials. It is the philosophy of the Brandeis director, Dr. Bardin, that the thirty days at Brandeis—removed from all other society—must come to have a significance out of all proportion to the rest of the days in one's life. As much Judaism as possible is crammed into the crowded schedule, be it in the form of lectures, bull sessions, song, plays or prayer.

Perhaps it is this basic fact which distinguishes Brandeis from any kind of private summer camp—the fact that the people come there with the definite purpose of learning about Judaism. This is a 24-hour-a-day job for thirty days, and it is this force which unites the geographically diversified group, which facilitates social relationships and the breakdown of artificial social barriers, and which maintains group solidarity. Yet, looking at it objectively, life at Brandeis is artificial. The program is elaborated to the last detail in advance of your coming; you remain within the grounds for

your entire stay; you have few or no decisions to make. When you leave Brandeis, you leave behind a Shangri-La and enter once again the realistic world.

What kind of people come to Brandeis? There were orthodox, conservative, reconstructionist and reformed Jews; there were atheists and agnostics; there were rabbis' daughters and native Israelis. They all came for a common purpose of learning more about Judaism and about themselves as Jews.

It is important to note that Jewish youth—contrary to some popular opinion—are not trying to escape from their Judaism but are thirsting for knowledge about themselves and looking for the springs from which this awareness will pour. Brandeis is such a spring, and though it may not completely quench the thirst it serves the purpose of stimulating the drinker to use a divining rod, in quest of new sources.

In retrospect, I can honestly say that those who benefited most from Brandeis were those who had little or no background. It was they who were impressed with the simple rituals of saying the blessings at mealtime and of attending services. This is not to say that I did not reap much enjoyment and knowledge from Brandeis. Rather, I count myself fortunate to have been given so good a Jewish background that what was for many a new experience was a familiar practice for me.

NEWS OF THE CENTER

Reserve Your High Holy Day Seats Now

Members of the Center are urged to make their reservations for tickets for the coming High Holy Days with the least possible delay.

Rosh Hashonah services will be held on Monday and Tuesday evenings, September 27th and 28th, and Tuesday and Wednesday mornings, September 28th and 29th. Kol Nidre services will be held on Wednesday evening, October 6th, and Yom Kippur services on Thursday, October 7th.

We are anticipating a great demand for tickets and it is, therefore, advisable for Center members to reserve their seats immediately in order to avoid disappointment. We shall try to accommodate as many members as there are seats available. Tickets are being sold for the Main Synagogue and Auditorium.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by the Center Choir, under the personal leadership of Mr. Sholom Secunda.

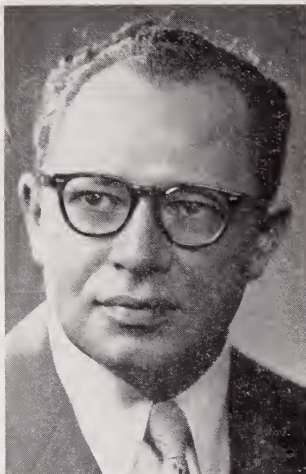
Services for Rosh Hashonah and Yom Kippur will be conducted also in the Auditorium.

Impressive Consecration Service Held on Shavuoth

The annual Consecration Service took place in the synagogue on the first day of the Festival of Shavuoth, June 7, 1954. An impressive Cantata, written by Rabbi Levinthal, was presented by the class. The theme of the Cantata was "The Pilgrimage of the Jew and the Shechina Through the Ages." A beautiful collection of songs, fitting to each chapter, was selected by the Rabbi and coached by our musical director, Mr. Sholom Secunda. Dr. Kreitman deserves a special credit for preparing the girls for the whole service. Mrs. Rose Rosenthal is the teacher in charge of the class. Cantor Sauler and the Center Choral Group chanted the hymn and participated in the musical part of the program.

The following was the program:
Procession — Members of Consecration

Status of Rabbis Changed



Rabbi Benjamin Kreitman



Rabbi Mordecai H. Lewittes

AT THE last membership meeting held on May 19, the members approved a recommendation of the Board of Trustees, with the full concurrence of Rabbi Levinthal, that the status of Dr. Benjamin Kreitman be changed from Associate Rabbi to "Rabbi of the Brooklyn Jewish Center." Rabbi Kreitman will thus be enabled to share more fully in the many duties and responsibilities carried by Rabbi Levinthal.

The proposal of the Board of Trustees, approved by the members, also includes the change of title of Associate Rabbi Lewittes to "Rabbi of the Brooklyn Jewish Center in Charge of the Hebrew and Religious Schools."

Dr. Levinthal feels that these changes will be of great benefit in promoting the many diversified activities of our beloved institution.

Class, escorted by Dr. Moses Spatt, President of the Brooklyn Jewish Center and Mr. Julius Kushner, Chairman of the Hebrew Education Committee. Opening Prayer—Alma Rothberg. Blessings for the Torah—Eve Braun, Joanna Hecht.

A cantata by Rabbi Israel H. Levinthal, "The Pilgrimage Through the Ages," was performed. Participants in order of their appearance were: Linda Shander, Eita Freilich, Janet Epstein, Helene Weiss, Anita Guttman, Madeline Yeaker, Deborah Heller, Ruth Schiff, Susan Balsam,

Paula Rosenfeld, Deana Silberstein, Abigail Rabinowitz.

The service was concluded by the presentation of certificates, gifts and the Conferring of Blessing by Rabbi Israel H. Levinthal, and the closing Prayer by Rena Rothberg.

Holiday Schedule in Gym

The Gym and Baths Department on Monday, July 5th, will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

The Younger Membership

THE feminists in our group have long been clamoring for a change in lady's gym night. Some of our girls complain bitterly that when they ascend from the gym to our Tuesday night meetings they are still wet behind the ears.

In response to this request, we have been conducting a poll to determine whether a change in our meeting night to Wednesday (it is impossible to change lady's gym night) might be a solution to this problem.

Ike Gross is chairing this committee. If you have any opinions on this subject, either in favor of or in opposition to this proposal to change our meeting night, you should see him.

* * *

Every summer there awakens in each of us a desire to escape from the heat of the city. What happens, however, is that we jump from the frying pan into the resort. Tensions, pressures, social foot races to the beat of the mombo, competitive slave markets, all are characteristic of the usual resort.

Once again, however, the Young People's League, as a service to its members, is making available to a limited few a rare combination, the advantages of a good resort with the informality and convivial atmosphere of a family circle. It all happens at Camp Ramah from August 29th through September 6th.

There, in the heart of the Poconos, with every athletic facility available, including a beautiful lake, you can have a wonderful vacation. Make new friends and discover for yourself the story of YPL. Furthermore, an excellent staff with a stimulating program of cultural activities will guide you through the pathways of Judaism and bring you closer to an appreciation of your heritage and your traditions.

The cost for the entire stay is \$52.00 which includes all gratuities. If you are interested, please see any officer of our group at once.

* * *

Our annual Installation of Officers and Executive Board was held in May. Dr. Moses Spatt, President of the Center, extended greetings. Rabbi Benjamin Kreitman installed the following Officers and

Executive Members for the year 1954-55:

Officers

President

MICHAEL J. ROSENFELD

First Vice-President

PHILIP FRIEDMAN

Second Vice-President

MILDRED STEIN

Treasurer

MURRAY LANDAU

Recording Secretary

JOAN CARR

Corresponding Secretary

ROSALIND ZAMBROWSKY

Honorary Presidents

DAVID GOLD

MILTON REINER

MORRIS HECHT

IRVIN I. RUBIN

HAROLD KALB

HARRY ZUCKER

Executive Board

Asher Abelow

Sydelle Pikoff

Helen Aronow

Morton Pitashnick

Marvin Bernstein

H. Martin Rubin

Al Glickman

Shirley Rubin

Bernice Gross

Robert Sklar

Paul Kotik

Sonia Sklar

Leonard Krawitz

Rhoda Soicher

Shelley Libman

Max Wertheim

Arnold Magaliff

Davis Yawitz

Honorary Members

Pearl Horowitz

Aaron Pollack

Gerald Jacobs

Milton Reiner

Harold Kalb

Jerome Simonson

* * *

Coming Events

Our rooftop social meetings will be held on alternate Tuesday evenings as previously announced (July 13th, July 27th, August 10th, August 24th).

Our Bridge & Scrabble Group will meet on the open alternate Tuesdays (July 20th, August 3rd, August 17th).

MICHAEL J. ROSENFELD,
President YFL.

Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. Herman Birnbaum of 501 New York Avenue on the Bar Mitzvah of their son, Elliot Stewart, at the Center on Sabbath morning, July 10th.

Congratulations are also extended to Mr. and Mrs. Louis Greenberg of 671 Empire Boulevard on the celebration of their son Ira's Bar Mitzvah at the Center on Saturday morning, July 10th.

MR. AND MRS. CLUB

The closing session of the 1953-54 season of the Mr. and Mrs. Club was held Wednesday evening, June 16th. Formal installation of Officers and Executive Board was the feature of the evening. Mr. Morris K. Siegel, member of Center Governing Board and former United States Attorney, was the installing officer and Mr. Herbert Carr, Honorary President of the group, was the chairman. The following officers were installed:

OFFICERS

President

David M. Gold

First Vice-President

Elmer Riffman

Second Vice-President

William Brief

Treasurer

Herbert S. Levine

Corresponding Secretary

Helen Rosenthal

Social Secretary

Shirley Hammer

HONORARY PRESIDENTS

Arthur Safier

Alvin M. Jeffer

Herbert Carr

EXECUTIVE BOARD

Mr. and Mrs. William Brief

Mr. and Mrs. Herbert Carr

Mr. and Mrs. David M. Gold

Mr. and Mrs. Harold W. Hammer

Mr. and Mrs. Alvin M. Jeffer

Mr. and Mrs. Herbert Kamlet

Dr. and Mrs. Sidney Krauss

Rabbi Benjamin Kreitman

Mr. and Mrs. Herbert S. Levine

Mr. and Mrs. Elmer Riffman

Mr. and Mrs. Irvin I. Rubin

Mr. and Mrs. Arthur Safier

We anticipate a fine year of activity during the coming season. Best wishes for a healthy and happy summer vacation is extended to all.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Dr. and Mrs. I. Leslie Epstein of 1404 Union Street on the engagement of their son, Jay Alan, to Miss Harriet Sue Levinson of Pittsburgh, Pa. Jay has recently graduated from Pennsylvania State University and will enter medical school in the fall.

Mr. and Mrs. Morton Klinghoffer of 1349 Carroll Street on the marriage of their daughter, Ruth to Mr. Herbert Bernstein at the Center on June 27th.

Mr. and Mrs. A. H. Miller of 1152 Lincoln Place on the marriage of their son, Allen, to Miss Sandra Rosenthal of Auburn, Maine, on June 27th.

Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

ANSTENDIG, SOL: Married; Res.: 1030 Carroll St.; Bus.: Buyer, 450—7th Ave.; *Proposed by* Jack Sterman, Harry Nass.

BERMAN, LEONARD: Married; Res.: 263 Eastern Pkwy.; Bus.: Accountant, 67 Wall St.; *Proposed by* Israel Rosenberg, Frank Schaeffer.

BRENIN, BEN: Married; Res.: 1102 Eastern Pkwy.; Bus.: Plumbing, 1124 Utica Ave.; *Proposed by* Lewis Bresnick.

CHACKIN, MISS VIVIAN: Res.: 699 Essex St.; *Proposed by* Herbert Lieberman, Marin Ruther.

COHEN, MISS ELINOR: Res.: 486 Brooklyn Ave.; *Proposed by* I. Frank Miller.

COHEN, JOSEPH: Married; Res.: 32 Ludlam Pl.; Bus.: Insurance, 350—5th Ave.; *Proposed by* Mrs. Margaret Levy.

DANOWITZ, MISS ELLA: Res.: 706 Eastern Pkwy.

DUNDY, DR. HAROLD D.: Married; Res.: 1273 Carroll St.; Bus.: Physician; *Proposed by* Dr. Benj. Zohn, Dr. I. Kirschner.

GEBER, MORTON: Single; Res.: 1802—77th St.; Bus.: Accountant, 160 Broadway; *Proposed by* William Walter, Irwin Weisberg.

GILMAN, MISS BARBARA: Res.: 2048 East 16th St.; *Proposed by* Ruth Levy.

GOLDSTEIN, DAVID: Single; Res.: 1351 Eastern Pkwy.; Bus.: Broadloom, 350 Franklin Ave.; *Proposed by* Nathan Mark, Herman Rubin.

GOLDSTEIN, MISS RUTH: Res.: 501 Lefferts Ave.

GREENBERG, LOUIS: Married; Res.: 672 Empire Blvd.; Bus.: Naval Shipyard; *Proposed by* Leo Kaufmann, Rubin Belfer.

KIRSCHNER, JOSEPH H.: Single; Res.: 396 Kingston Ave.; Bus.: Attorney; *Proposed by* Michael J. Rosenfeld, Murray J. Laudau.

MATUSOFF, BERNARD J.: Married; Res.: 1628 Union St.; Bus.: Insurance.

POLAN, NATHAN A.: Married; Res.: 25 Eastern Pkwy.; Bus.: C.P.A., 551—5th Ave.; *Proposed by* Harry and Julius Leventhal.

REIFLER, MISS SYLVIA S.: Res.: 1114 New York Ave.

SAFRAN, SIMON: Married; Res.: 910 Park Pl.; Bus.: Real Estate.

SCHOENFELD, MORRIS P.: Married; Res.: 743 Empire Blvd.; Bus.: Mailing Service, 121 W. 46th St.; *Proposed by* Leo Kaufmann, Herbert Tetenbaum.

SEIDMAN, MISS ROSE: Res.: 410 Eastern Pkwy.; *Proposed by* Mrs. Lawrence Meyer.

SCHRAUB, MISS RITA: Res.: 322 Linden Blvd.

SHAPIRO, LOUIS J.: Married; Res.: 1498 President St.; Bus.: Plumbing, 226 E. 13th St.; *Proposed by* David Rosenberg.

SHERMAN, SOLOMON H.: Married; Res.: 844 Midwood St.; Bus.: Civil Service.

SOLOW, MRS. IRENE: Res.: 877 Empire Blvd.

Late Applications

KABIKOFF, MISS LEA: Res.: 1569 Carroll St.

MARTZ, ALVIN: Single; Res.: 2115 Avenue K; *Proposed by* Ben Martz.

SAHN, MRS. ANNIE: Res.: 576 Eastern Pkwy.

FRANK SCHAEFFER,
Chairman, Membership Committee.

Graduation

Best wishes are extended to Sarita Goodman, daughter of Mr. and Mrs. Jacob Goodman of 677 Crown Street upon her graduation from University of Vermont Medical School receiving her M.D. degree.

Pulitzer Award Winner

Bernard Goldstein, son of Mr. and Mrs. Harry Goldstein of 609 Montgomery Street has been awarded the Pulitzer Free Scholarship for Columbia College at Erasmus Hall High School.

Sabbath Services

Friday evening Service at 6:00.
Kindling of candles at 8:17 p.m.
Sabbath Services start at 8:30 a.m.
Sidra, or portion of the Torah: "Huk" — Numbers 19.1-22.1.
Haphtorah Readings: Prophets — Judges 11.1-33.

Mincha services at 6:00 p.m.
Late Mincha services—8:25 p.m.

Daily Services

Morning: 7 and 8 a.m.
Mincha services at 8:25 p.m.

Junior Congregation and Children's Services During High Holy Days

Services for the High Holy Days (Rosh Hashonah and Yom Kippur) will be held in the Prayer Room, as heretofore, for boys and girls between the ages of 11 and 18. The services will be conducted by Rabbi Mordecai H. Lewittes. The music instructor of our Hebrew School will officiate. Tickets are \$2.50 each and are limited to the capacity of the Prayer Room. Place your orders for tickets now.

In addition to the Junior Congregation Service in the Prayer Room, there will be a special children's service for Rosh Hashonah and Yom Kippur for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11.

July - August Gym Schedule

MONDAY
Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

TUESDAY
Women 10 a.m. to 10 p.m.
Girls 3 p.m. to 5 p.m.

WEDNESDAY
Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

THURSDAY
Men 5 p.m. to 10 p.m.
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

FRIDAY
Men 1 p.m. to 6 p.m.
Boys 1 p.m. to 6 p.m.

SUNDAY AND LEGAL HOLIDAYS
Men 10 a.m. to 2 p.m.
Boys 2 p.m. to 5 p.m.

Speedy Recovery

We extend our best wishes for a speedy and complete recovery to Mr. Herman Goldsmith of 770 St. Marks Avenue.

Bon Voyage

Best wishes for a "Bon Voyage" are extended to Harold Kushner, son of Mr. and Mrs. Julius Kushner of 798 Montgomery Street, who will spend the summer in Israel.

THE HEBREW SCHOOL

IMPRESSIVE Commencement Exercises were held on Sunday, June 13. At that time 22 students in our Hebrew School and 10 students in our Two-Day-a-Week School received diplomas.

Speakers at the Commencement Exercises were Dr. Israel H. Levinthal, who conferred the blessing on the graduates; Dr. Benjamin Kreitman, who distributed the certificates to the graduates of our high school department; Mr. Julius Kushner, chairman of the Hebrew Education Committee, who addressed the gathering in Hebrew; Mr. Harry Blickstein, who extended greetings in the name of the Board of Trustees of the Brooklyn Jewish Center; Mrs. M. Robert Epstein, president of the Parent-Teachers Association, and Mrs. Julius Kushner, vice-president of the Sisterhood of the Brooklyn Jewish Center. Cantor William Sauler sang a program of Hebrew songs and Rabbi Mordecai H. Lewittes presided.

In addition to the graduates of the Hebrew and Sunday Schools, 25 students in the high school department received certificates upon completion of a special course of study in our Post Bar Mitzvah Class, the Post-Graduate Class or our Senior Group.

The following prizes were awarded: The Zvi and Paya Kushner Memorial gold medal to Manes Midlarsky; the YFL awards to Frederic Weinstein, Paul Kushner and Sandra Lubart; the Lucy Greenberg Memorial Medal to Frieda Cohen, presented by Mr. and Mrs. Benjamin Z. Levitt; the Rachmil medal for general excellence to Linda Shander, presented by Mr. and Mrs. Hyman Rachmil; the PTA awards to Joel Fisher, Johanna Hecht and Peggy Krakower; the faculty awards to Joan Rezak and Myra Nelson; honorable mention, Arthur Walder; the Leonard F. Horowitz Memorial medal to Joel Nisselson, presented by Dr. and Mrs. Irving Horowitz; the Junior Congregation award to Richard Tascandi; the Sunday School award to Laura Cantor; honorable mention, Sheila Silverman. The Benjamin Hirsh Memorial Award was given to Sol Tannenzaph at the Baccalaureate Service on June 12th for rendering the greatest service to the Junior Congregation during the past year.

Graduates of the 1954 class are: *Hebrew School* — David Amerling, Gail Bresnick, Michael Epner, Joel Fisher,

Simon Groner, Bertrand Halperin, Johanna Hecht, Jan Robert Herman, Stephen J. Horowitz, Peggy Krakower, Leonard Marco, Victor E. Mutnick, Myra Nelson, Joel M. Nisselson, Joan Rezak, Leonard Rudnick, Stephen Serlin, Linda Shander, Richard Tascandi, Arthur Teig, Susan Tobias and Arthur Stephen Walder. *Sunday School* — Laura Cantor, Carol Anne Feldman, Ellen Gottesman, Judith Gottlieb, Florence Haspel, Janet Horowitz, Ellen Levine, Bernice Levinsky, Merle Ellen Schuman and Sheila Silverman. *Post-Graduate Class* — Edward Bressman, Sheila Levy, Jack Lubitz, Ira Miller, Ethel Persky, Susannah Rabinowitz, Deborah Rothman, Avram Rothstein, David Spevack and Frederic Weinstein. *Post Bar-Mitzvah Class* — Edward Bressman, Isaac Dressner, Benjamin Hefner, Joseph Krimko, Jack Lubitz, Ira Miller, David Resnick and Lewis Silverdeman. *Senior Group* — Charlotte Bank, Elaine Halbfinger, Barbara Kaplan, Sandra Lubart, Seymour Siegel, Mary Ellen Stachenfeld and Myrna Ziegler.

* * *

We extend our best wishes for a bon voyage to Mr. and Mrs. Samuel Edelheit, who are leaving for a year's residence in Israel. Mr. Edelheit has been a member of our Hebrew School faculty for the past 11 years and has received a Sabbatical leave from our school for the coming year.

Mr. and Mrs. M. Weinreb are spending the summer in Israel. They are taking part in the Seminar for Hebrew teachers arranged by the Jewish Agency for Israel. Mrs. Weinreb is a member of our Hebrew School faculty.

To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendations of a joint committee, appointed by the Center's president, Dr. Moses Spatt, to review the Bar Mitzvah procedure at the Brooklyn Jewish Center was accepted by the Board of Trustees and will go into effect on January 1, 1955:

"Be it resolved that after January 1, 1955; no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have had at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956 two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

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THE CENTER ACADEMY

THE twenty-fourth Commencement exercises at the Center Academy took place on Thursday morning, June 10, at 10:00 A.M. More than 300 guests filled the auditorium of the Brooklyn Jewish Center to capacity.

The Faculties of both the Hebrew and secular departments of the Academy, the students, parents, relatives, and friends of the graduates, and the leaders in education in the Jewish community life of the city, all joined in this joyous occasion.

The graduates were presented to Rabbi Israel H. Levinthal, adviser to the Academy, by Mr. Albert H. Braun, President of the Board of Trustees, which is the governing body of the Academy.

The Rabbi then awarded the diplomas to the graduates. Addresses were delivered by Rabbi Levinthal, Mr. Albert H. Braun, and Mrs. Anna S. Lesser, Director of the Academy. They presented two plays, one in Hebrew, and one in English, in accordance with the established tradition of the school. The Hebrew play portrayed Jewish life in the United States, and the English work centered around the Universal Declaration of Human Rights. The plays were writ-

ten, staged and directed by the graduates under the supervision of Mr. Leo Shpall, Head of the Hebrew Department of the Center Academy, Mr. Albert Slot, Teacher of Grade VIII, Miss Gladys Gewirtz, Music Teacher, Mr. Louis Harris, Art Teacher, and by Mrs. Mildred Bressler, Teacher of Grade IV.

Those who witnessed the Commencement exercises were moved by the beauty and significance of the ceremonies.

The school was the recipient of a generous gift from the parents of the graduates.

The parents of the graduates entertained at a reception immediately following the services. All the guests were invited to meet the graduates and their parents, and to enjoy the luncheon with them.

The graduates were: Martin Jeffrey Ain, Stuart Elliot Berman, Henry Chester Gellis, Barbara Ellen Gershun, Marcia Joan Gottlieb, Larry Granowsky, Susan Adelaide Grossman, Naomi Sarah Satlow, Robert Stuart Shapiro, Arthur Leslie Silber, Michael Alan Stollar, Bernard Zucker.

Youth Activities

The Youth Activities program of the season was brought to an official close last Saturday night, June 26th, when over 300 members, young and old, attended a Semi-Formal Dance and Social. A feature of the evening was the honoring of those club members who had been graduated from secular or Hebrew schools, or who had received special honors and awards, such as admission to Arista. Each youngster so cited received a carnation, was presented with a certificate, and saw his name in print on a specially prepared roll of honor.

The entertainment was arranged and presented by the membership, and there were special novelty dances for each group of graduates. One of the features of the evening was the appearance of the third issue of our newspaper, which now bears a new name: "Ha-iton" ("The Newspaper").

It was a late evening, falling as it did on the longest Saturday in the year, and

it seemed to end much too soon. There were fond and tearful farewells as club mates exchanged wishes for a pleasant summer and bade each other: Shalom U'hitraot!

The club season is over as far as the membership is concerned. But plans for the coming year are rapidly taking shape. The summer months will be utilized for programming, engagement of personnel, and club organization. The administration and staff look forward to a most fruitful and meaningful club season in the fall.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books and Talmisim:

Mr. and Mrs. William Fried of 5611 Snyder Avenue in honor of their son's Bar Mitzvah.

Mrs. David Spiegel of 751 St. Marks Avenue, a bequest by her father, the late Simon Gluckstern.

JUNIOR LEAGUE

A highly successful season has just been concluded by the Junior League, the Center's teen-age college group. Last Monday, June 28th, the members gathered for their final meeting—a farewell social and dance. Satisfaction with the year's program of events and activities was coupled with relief from the anxieties and tensions of the recently concluded final examinations season.

As we look back over the year, it is fair to conclude that our program has been most interesting, for two reasons: one, because of variety, and second, because it was geared to the level of maturity of our group. There was maximum participation by the membership in the planning and execution of our programs. The Junior Leaguers were more than *members*; they actually had a feeling of *belonging* and *being wanted* by the group.

The Junior League looks forward to an even more fruitful season next year. An early beginning is planned, and it is hoped that several preliminary sessions will be staged for the express purpose of formulating our program for the year.

All college-age young men and young women are cordially invited to enroll in the Junior League.

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PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

It has been customary to begin our Sisterhood Page with an editorial. In this issue, however, I would like to use the space allotted to me to express my heartfelt thanks and appreciation to all our officers and members who have contributed so much to the success of our Sisterhood during this past season. It has been a year in which many innovations were introduced into our programs; in which we have extended our area of activity to include all branches of the Center family, and expanded our services to the community. It has indeed been a year of achievement for our Sisterhood, and can truly rejoice in the knowledge that we have succeeded in all our undertakings. The praises that redound to Sisterhood are due entirely to the many splendid women who are devoted and dedicated to the work of our organization, and we are deeply indebted to them.

As we adjourn for the summer, I would like to wish all our members good health, happiness, and a well-merited vacation. May we reconvene in the Fall with renewed enthusiasm and be infused with a greater desire to serve our Sisterhood and our Center.

BEATRICE SCHAEFFER, President.

34th Annual Installation And Closing Meeting

In lauding the efforts of each newly-elected member of our staff of officers, each speaker not only implied but expressed the gratitude due to Sisterhood collectively for the inspiration and participation manifested in Center and communal endeavors. From the very beginning of the evening when Cantor Sauler, accompanied by Mr. David Weintraub, led in the singing of the patriotic anthems and Rabbi Kreitman invoked God's blessings upon "the women who tend the altars of our faith," the installation exercises of Thursday, June 3rd, were a

beautiful testimonial to the women of our Sisterhood, whose active interest has helped to establish us as one of the largest and most effective groups in the country.

The Chairman of the evening, Mrs. Sarah Epstein, in an eloquent and glowing tribute, presented our President, Mrs. Beatrice Schaeffer, as the perfect example of the Sisterhood woman whose constant emphasis on the Jewish aspect of our activities has elevated the standard of our programs to a high spiritual and cultural level. In a brilliant and inclusive review of the year's events, Mrs. Schaeffer made mention of each program, each project, each innovation, in the very ramified realm of Sisterhood work, citing in well-deserved praises not only the chairmen and committees of every endeavor, but also every individual from the highest echelons in our circle to the equally important technical and secretarial staffs, for their contributions on behalf of Sisterhood. Dr. Israel H. Levinthal, our spiritual mentor, in a moving message to the large audience, appropriately described Sisterhood as a "powerhouse from which many campaigns and efforts emanate."

As Installing Officer, Rabbi Mordecai H. Lewittes, self-styled "Mr. Benediction," because of the frequent invocations he is called upon to deliver. His ready humor and pertinent Biblical references made the formality of the installation a delightful experience. Quoting the Scriptures, he said, "The reward for doing a good deed is 'mitzvah,' and one is immediately called upon to do another good deed."

In accepting the Presidency for the fourth year, an "extra dividend," as she phrased it, Mrs. Schaeffer observed that she had been granted a reprieve, a "year of grace," in which she could correct "omissions or commissions."

With the business of the meeting over, our chairman, Mrs. Epstein, introduced the charming terpsichorean twosome, Gila and Dov, in a program of dance interpretations of Biblical scenes, portrayals of Chassidic life and dances of modern Israel.

Cheer Fund Contributions

In honor of Eugene S. Flamm's graduation—Mrs. Ceil Benjamin; in honor of daughter Janet's confirmation — Mrs. Sarah Epstein; in honor of daughter Harriet's new editorship of Erasmus H. S. paper—Mrs. Shirley Gluckstein; in appreciation of Sisterhood's inspiration — Mrs. Gumener; in honor of grandson's Harvard Fellowship Award — Mrs. S. Katz; in memory of her dear father—Mrs. Mary Kahn; in honor of her silver wedding and daughter's marriage—Mrs. Morton Klinghoffer; in honor of son Seymour's graduation from Brooklyn College of Pharmacy — Mrs. S. Kurtzman; in honor of son's bar mitzvah—Mr. and Mrs. Ellis Nisselson; in honor of her 25th wedding anniversary and son's graduation—Mrs. Doris Matikow; in honor of son Alex's graduation from N. Y. U.—Mr. and Mrs. Jack Sterman; in memory of her father—Mrs. David Spiegel.

Get Well, Irene P. Ginsberg

Sisterhood prays for a speedy recovery to good health for Irene P. Ginsberg.

United Jewish Appeal

Sisterhood has almost reached its goal of \$15,000 toward the UJA drive. Chairman "Hershey" Kaplan urges all members who have not yet contributed to send their checks in to her—1353 Carroll Street.

Executive Board's Closing Meeting

Sisterhood enjoyed an excellent luncheon prepared by our own women under the chairmanship of "Hershey" Kaplan and Jenny Levine and their committee at our closing Executive Board meeting, when all projects past and future were carefully discussed and planned. Cantor Sauler gave an all too brief recital and our Administrative Director, Harold Hammer, showed a technicolor movie of our recent Mother's Day Tea. Our President, Bea Schaeffer, presented to Mrs. Rose Wiener, newly elected Honorary Director of our Board, and a charter member of our Sisterhood, a gift in recognition of her untiring services to Sisterhood. Members said farewell with one eye toward a summer of relaxation and the other looking ahead to another fruitful year of Sisterhood activity.

Mother-Daughter Luncheon, Oct. 27

Sisterhood will celebrate its eighteenth "Chai" annual Mother-Daughter Luncheon on Wednesday, October 27th. Chairman "Hershey" Kaplan and co-chairman, Clara Meltzer, are planning a program and menu of originality and unusual excellence. Tickets are now available. Call the Center Desk for reservations. Keep the date.

U.N. Tour, Friday, Oct. 22

Social Actions Chairman Shirley Gluckstein announces a trip for 25 women — first reservations honored first — on Friday, Oct. 22, to the United Nations, including attendance at a meeting and luncheon. Call her for reservations.

N.W.L. Biennial Convention

Our President, Bea Schaeffer, and several of our Board members will attend the Biennial Convention of the National Women's League of the United Synagogue in Cleveland, from Nov. 14 to 18.

Correspondence Excerpts

"It is a source of encouragement to all of us to know the continued interest of your Sisterhood in the program of Camp Ramah. Your generous contribution will make it possible for a deserving and needy child to receive the benefit of our Ramah program. Rabbi Bernard Segal, Director."

"Many thanks to you and the members of your Sisterhood for your generous gift. It is gratifying that the home has the continued support of Sisterhood. Mrs. Philip Brenner, President Brooklyn Hospital and Home for the Aged."

Calendar of Events

Thursday, Sept. 16 — First Executive Board meeting of Sisterhood.
Monday, Sept. 20 — Opening General Meeting. 8:15 P.M. Watch for program details.

A HAPPY AND HEALTHY SUMMER TO ALL.

Your Editor.

Are you making use of the library of the BROOKLYN JEWISH CENTER? It contains one of the finest collection of books for reference and home reading.

The summer library schedule beginning July 1st is as follows: Mon. — Wed. — Thurs. 2-9 P.M.; Tues. — 4-8 P.M. It will be closed for the month of August.

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EVERY CENTER MEMBER — ENROLL A NEW MEMBER!

SISTERHOOD REPORT FOR 1954

By MRS. BEATRICE SCHAEFFER, President

RABBI LEVINTHAL said recently that our synagogue is a powerhouse from which radiates the various campaigns for many philanthropic causes. This spiritual identification has endowed our women with stature and has given us the opportunity to assume meaningful roles in the community. We have spearheaded many campaigns and we are deeply indebted to the chairmen of these projects for making them outstandingly successful.

First and foremost was the Torah Fund of the Jewish Theological Seminary, with which citadel of conservative Judaism we are proud to be affiliated. Our committee was headed by Mrs. Rose Meislin and her two co-chairmen Helen Flamm and Bea Sterman. The Chai Club of the Torah Fund was presided over by our charming Mollie Markowe — and it was largely through her efforts that this club has been increased to 54 members, each of whom donated \$18 or over toward the Torah Fund. Our program at this function marked a distinct departure from the usual type — for on this occasion we offered a unique presentation called, "A Style Show for Jewish Living," with our own members participating. All of us who attended the luncheon still glow in retrospect as we remember this performance, and we are deeply grateful, not only to the members of the cast and their daughters, but to Shirley Gluckstein and Mary Kahn, who were the narrators and directed the production.

This year, as never before, we greatly expanded our efforts to support the important work of Federation, which encompasses so many philanthropic endeavors. On one occasion our Executive Board met at the Girls Club in Brooklyn to get a personal glimpse of one of Federation's projects. We held a very beautiful Brunch at our Center for Federation, and the women present were inspired to give generously to this cause when they heard the details of the Federation story; and at our annual Institute Day our Sisterhood Players presented a radio-skit narrating the many activities of Federation. We are deeply indebted to

Mrs. Cele Benjamin, Chairman of Special Gifts, and Mrs. Dorothy Gottlieb, our over-all chairman, for the success of these events.

Our drive for U.J.A. culminated in an enthusiastic rally which we combined with a celebration of Israel Independence Day. You know our members are always seeking new fields to conquer, and for this meeting the Sisterhood Players emerged as bathing beauties! Under the direction of our gifted Hershey Kaplan, we staged a Gay Nineties Revue, which featured our girls dressed in bathing suits from the year 1870 to the present time. And with Hershey as our choreographer we actually performed dance routines that we thought rivalled anything on Broadway. To add to the gaiety of the evening, some of the loyal husbands of our members formed a Barber Shop Quartette and sang songs of the Gay Nineties era. Besides being a hilarious and thoroughly enjoyable evening, this meeting had a definite purpose. Following the stirring appeal by our versatile Hershey, over \$1600 in additional pledges was made for U.J.A., and I can only offer our accolades of praise to her for her courage and vision in planning this program. Besides Mrs. Kaplan, our over-all chairman, our U.J.A. Cabinet this year consisted of Mrs. Mollie Meyer, special gifts Chairman, Mrs. Sadie Kurtzman; Mrs. Pauline Brown and Mrs. Naomi Halpern, representing respectively the PTA of our Hebrew School and the Center Academy. Through the efforts of these dedicated women we have almost attained our goal of \$15,000 for U.J.A.

We have truly tried to be the mother-organization of this large institution by co-operating with all the many groups within our Center family. This year we granted three scholarships of \$100 each, one to be known as the Joseph Goldberg Scholarship, to deserving students of the Hebrew School. We awarded a prize to a pupil of that school who was the winner of the essay contest given in connection with our Torah Fund Luncheon, and we have continued the splendid tradition of presenting Bibles to all the bar mitzvahs of our Center, as well as appropriate books to the graduates of the Consecra-

tion class and the Hebrew School. On June 12 we sponsored the Baccalaureate Kiddush for all the graduates of all the schools of our Center.

We are constantly called upon to subsidize members of the Junior Congregation to the various Conventions and Conferences held under the auspices of United Synagogue Youth. We deem it a privilege to share in the program of educating our youth in the tenets of Judaism. It is through the medium of these Conventions that our youth became inspired to take their place in Jewish life as future leaders of the Conservative movement.

We are cooperating with our Center in its goal of establishing a forest in the memory of the late, dearly beloved Administrative Director of our Center, Joseph Goldberg. To that end, our Sisterhood recently purchased 25 tree certificates to memorialize his Yahrzeit. Our members are continuing to purchase tree certificates, all earmarked for the Joseph Goldberg Memorial Forest.

This year, too, we assisted the Center in the Metropolitan Opera project. Many of our women were included in the Opera Committee, and all our members aided in the sale of tickets for this event. In this connection may I say that, more and more, our Sisterhood women are becoming integrated into the various projects of the Center. Our members have been invited to join such committees as the Youth Activities, Hebrew Education, Membership, Physical Training, Forum, Library, to mention only a few. Several of our members are also represented on the Center's Board of Governors, and through all these affiliations we have become more cognizant of the functioning of our Center. I am glad to report that our women have made outstanding contributions in this extended area of activity.

Now, since we are not a fund-raising group, you may well wonder how we can expend the monies necessary to support all the activities that I have outlined, and how we can make donations to the many needy organizations, both here and in Israel, that appeal to us for aid. The an-

swer is that our income is largely derived from our annual Mother-Daughter Luncheon. This year our dais was graced by Mrs. Molly Markowe, the chairman, and her two co-chairmen, S. Greenberg and Edith Sauler. This function has become a traditional event in our Sisterhood, and our members look forward to it as an occasion where mothers and daughters join in a joyous *simcha*. We are most grateful to Mrs. Markowe and her committee for making this luncheon a social and financial success. Next year, please God, we shall hold our 18th annual luncheon, and we promise you that it will be a particularly gala event commemorating Chai, and creating a life-bond between our members and our Sisterhood.

We have again taken a leading role in all the activities of the Women's League of the United Synagogue, our parent organization. And, through our affiliation with the Federation of Jewish Women's Organizations, we have continued our activities in the Serve a Camp Committee, headed by Mrs. Syd Seckler, bringing useful articles to the soldiers at the Veterans Hospital at Ft. Hamilton Parkway, and bringing, also, a little cheer and happiness into the lives of the patients there. This year, too, we were hostess to the Federation of Women's Organizations at their Institute Day, on which occasion our own Sarah Klinghoffer chaired one of the sessions.

Our own annual Institute Day drew a larger attendance than ever before. It had for its subject, "A Cavalcade of Creative Living." Here too our Sisterhood was in the forefront and took the initiative to introduce the theme of the Tercentennial Celebration, which will officially begin this September. We are particularly grateful to Rabbi Kreitman, who served as moderator of the symposium that included those erudite and brilliant speakers, Dr. Trude Weiss-Rosmarin and Dr. Azriel Eisenberg, and to Mrs. Sarah Kushner, the chairman. Our heart-felt thanks are also extended to Mrs. Jennie Levine, our Hostess Chairman, and to her committee, who served luncheon to over 400 women. This was our 5th Annual Institute Day and it has become a traditional event to which not only our members, but women from all Sisterhoods in Brooklyn look forward to with keen anticipation.

We have been in the vanguard this year in introducing many innovations into our Sisterhood programs. For the first time in our long history, we held a Model Seder, to usher in the Passover Holiday. It was conducted by Mrs. Sarah Kushner, one of our Vice-Presidents, aided by 12 of our members, who read the highlights of the Haggadah. During the Seder, traditional Passover foods were served, and as a fitting climax we were privileged to hear a most informative talk by Rabbi Kreitman on "Passover, the Harbinger of Freedom," followed by a provocative discussion led by him. Mrs. Kushner conducted this Seder in a most interesting and effective manner, bringing home to us more vividly the beauty and significance of Passover, and we are truly grateful to her. The Seder was further enhanced by the singing of Passover melodies by our good friend, Cantor Sauler, assisted by members of the Choral Ensemble, under the direction of Mr. Sholem Secunda.

We were again privileged this year to occupy the pulpit of our synagogue at a late Friday Night service. The symposium dealt with the theme "The Jewish Woman's Contribution to American Life—a Tercentennial Evaluation." This subject was developed by Mrs. Sarah Klinghoffer, Mrs. Laura Lewittes, the wife of our Rabbi, and Miss Helen Aronow, representing the Young Folks League. We were enlightened, and in many cases, amazed to learn the names of Jewish women who helped to enrich our country by their services in the fields of Art and Social Welfare during the 300 years since the first Jewish settlers arrived. The responsive readings were inspiringly given by Mrs. Hilda Chinitz, Clara Meltzer, Martha Rothstein and Ann Weissberg, and we would like to again thank Rabbi Kreitman for his kind co-operation in the preparation of the Services. An Oneg Shabbat which followed made us keenly aware of the joy of the Sabbath, and the singing of *Zmirot* by the overwhelmingly large attendance of men and women brought to a close another delightful and significant evening.

Just two weeks ago we introduced another "first" in our Sisterhood, because for the first time in our long history we held an Oneg Shabbat on a Saturday afternoon. Over 200 men and women crowded into the Beth Hamidrash to be

enthralled by a nostalgic and delightful program, under the chairmanship of Mrs. Stina Goldstein. Our guest speakers, Mrs. Ganya Spinrad and Rabbi Kreitman, stressed the importance and the challenge of the Sabbath in modern times. The afternoon was enhanced by the program of songs rendered by that gifted concert singer, Mascha Benya, who made us verily rise to celestial heights by her performance, and under the leadership of Mr. David Weintraub, of our Hebrew School, we all joined enthusiastically in singing appropriate Sabbath songs. And when we gathered around the refreshment table, at the close of the program, everyone with one voice said, "We should have this at least once a month." Everyone except perhaps Hershey Kaplan, our Hostess Chairman for this event, and her committee of women, who labored long and lovingly to make these refreshments so inviting and beautiful to behold. This Oneg Shabbat was our first attempt. We hope to make it an annual tradition.

I think you will agree with me, after hearing this account of our philanthropic activities, and particularly of the highlights of our programs, that we can take pardonable pride in them. We have won renown throughout the country for our splendid presentations. As an illustration of this, in September, at our opening meeting, held under the chairmanship of Mrs. Mary Kahn, three of our Sisterhood Players—Eva Brautman, Sarah Epstein and Hershey Kaplan—gave a performance called "The Blizzard in Mittendrinin, Bklyn." We were immediately besieged with requests from Sisterhoods all over the country, some of them wanting the script, and others wanting our troupe to perform for them.

And now I should like to pay tribute to all of you who have contributed so much to the success of our Sisterhood this year. We may well be proud of our achievements.

Finally, I wish to offer my grateful thanks to my best friend, my beloved husband Frank, for his patience, understanding and tolerance of the effort and energies that are expended to make the wheels of this organization function smoothly.

THE MEANING OF OUR NEW HOME

(Continued from page 8)

is flooded with a mystic light that recapitulates the mood of ancient Sinai.

Just before he died, Moses sang his immortal song in which, with firm faith, he cried:

"The eternal God is thy dwelling place,
And underneath are the everlasting arms."

In this way Moses described what God meant to him and what religion gave him—a sense of security, an undefeatable faith in the goodness of life. These are the rewards of Jewish religion. These are the food of the spirit that communion with God gives.

So, Beth Sholom, towering into the heavens, rests upon mighty concrete foundations and bastions that symbolize "The everlasting arms of God." All rests upon them. Here are the security and the power and the faith with which the Jew faces life and the world.

The Tent of Meeting which accompanied the Israelites in their journeys and wanderings through the Wilderness had within it, by God's command, the symbol of the light of Mt. Sinai—the seven-branched candlestick.

The new Beth Sholom, on its three sides—visible from every direction—bears high above the city the seven-branched Menorah, formed like human arms that are uplifted in prayer to the God of the

Universe. Along the ridges of the tower of light, the seven-branched candlestick symbolizes seekers for the light of the spirit and themselves give out the light of the spirit.

The tabernacle of Israel conceived at Mt. Sinai was like a tent. It was upheld by poles, fixed in the earth, but lifting up the walls to the heavens.

Beth Sholom's new sanctuary likewise is fashioned on the old Tent of Meeting where Moses spoke with God and God revealed His will for His people.

Daring in conception, striking in engineering imagination, Frank Lloyd Wright thus seeks, down to the minutest detail, to rebuild Mt. Sinai and to recreate the magnificent sanctuary of Bezael, artist-architect of the Bible.

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was up on the tabernacle as it were the appearance of fire, until morning. So it was always: the cloud covered it, and the appearance of fire by night."
Numbers 9.15

Within the camp of Israel the Tent of Meeting stood. By day wisps of smoke—clouds—brooded before its doors; by night the mystic light of divine fire dwelt upon it. All the camp of Israel could

see from its farthest corners, when the Tent of Meeting rested and when it moved onwards in its journey to the Promised Land.

So, too, Mr. Wright—faithful to the greatest experience in Jewish history—has provided for the light that shall be kindled by night and the wisps of smoke—in the fireplaces—that shall brood upon our Tent of Meeting by day.

Over the entrance door of the new Beth Sholom is a covering; but it is no ordinary covering. It is shaping like two hands extended in blessing. It represents the "Guardianship of God."

As in ancient days, the priests who tended the sanctuary would lift up their hands in priest-benediction, so this covering, symbolic of the extended arms of the priests, would say to all who come to worship in Beth Sholom the old priestly benediction:

*"The Lord bless thee, and keep thee:
The Lord make His face to shine
upon thee, and be gracious unto
thee:
The Lord lift up His countenance
upon thee, and give thee peace."
(Numbers 6.24)*

At the pinnacle of Beth Sholom, in coppery letters that can be read for miles about, suffused in divine light, will stand the eternal words that God spoke to Moses at Mt. Sinai—the opening words that announce the Ten Commandments for all humanity:

"I am the Lord thy God. . . ."

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To Our Jewish Brethren in the United States of America

PEACE BE WITH YOU AND YOUR NEIGHBORS

BE IT KNOWN UNTO YOU that in Elul 5714 (September 1954) the Jewish community of the United States will commemorate the 300th anniversary of Jewish settlement in this country. **BY THE GRACE OF GOD** and under the protection of the Constitution of the United States, we have lived and prospered in this land. We have been an integral part of American life. We have worked with all other Americans in the never-ending search for the democratic way of life and for the light of faith. Our ancient prophetic ideals and the teachings of the sages have been foundation stones of this nation. Our work, our hopes, and above all, our living religion, have been among our proudest offerings to the American community.

IN SOME LANDS ACROSS THE SEAS our brethren have felt the searing flame of prejudice, persecution and death. We in America have had the sad yet inspiring opportunity to save the lives of scores of thousands—to bring comfort to the oppressed, to help in the making of a new and honored nation on the ancient soil of Israel, and to acquire a new recognition of our responsibility for human welfare in keeping with the ancient teachings of our faith. In some lands across the seas our brethren have been pressed to give up their religious beliefs and practices and to disappear in a well of namelessness. **BUT WITHIN THE HOME OF AMERICA** we have succeeded in preserving the unique identity of the Jewish religion, worshipping in keeping with our historic tradition; and we have preserved our ancient teachings, our ethics, and our religious ideals in the free climate of our nation. Our religion is strong, as our American loyalty is strong.

MINDFUL OF THESE BLESSINGS and with deep gratitude in our hearts to the God of Israel, who, in 1654, led our fathers to the shores of this great new land,

WE HEREBY PROCLAIM the period from Elul 5714 (September 1954) to the end of Sivan 5715 (May 1955) as one of thanksgiving, prayer, study and celebration of the American Jewish Tercentenary.

WE CALL ON ALL OUR BRETHREN throughout the nation to participate in the observance of this anniversary; to offer thanks unto the Lord for the blessings bestowed on us in America; to pray for the continued peace and prosperity of our country and all its inhabitants and to rededicate ourselves to the ideals of our faith within the freedom of American democracy.

Signed by the Leaders of the Rabbinical and Synagogue Organizations and the American Jewish Tercentenary

ROSH HASHONAH 5715 . . SEPTEMBER 1954

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A BIRTHDAY CELEBRATION

Will be held by the BROOKLYN JEWISH CENTER on the occasion of the Thirty-fifth Anniversary of its founding and of the Thirty-fifth Anniversary of DR. ISRAEL H. LEVINTHAL's service as its spiritual leader.

MONDAY EVENING NOVEMBER 22

A Gala Program is being planned. Keep this date reserved. Read the details on Center News page in this issue.

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12:30 P.M.

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No. 43

THE AMERICAN JEWISH TRICENTENARY

THREE hundred years ago a group of 23 Spanish-Portuguese Jews who had first emigrated from The Netherlands to Brazil sought refuge in Nieuw Amsterdam, now New York. These were the first Jews to come to these shores. Soon after their arrival, in the year 1654, this band of Jewish immigrants founded Congregation Shearith Israel, the Spanish-Portuguese Synagogue, which has been in existence since its founding. Now the American Jewish community, through its National Tercentenary Committee, has organized celebrations to take place throughout the year to signalize this great anniversary in Jewish history.

One word of caution must be sounded before we enter into this year of Tercentennial celebrations. There have been other countries, like Italy, Germany and Poland, where Jews have lived for many hundreds of years, even before these lands became nations. The Jewish historians there called attention to the length of the Jewish domicile, and celebrations were organized to impress upon the populace the number of years the Jews dwelt among them. The purpose was simply to affirm and secure the rights of the Jewish group, the tacit formula being that length of domicile of an ethnic or religious body was in direct proportion to its rights and privileges within the land in which it lived. If such an objective, or any part of it, be the intent and meaning of the American Jewish Tercentenary celebration, then we Jews are admitting the partial failure of American democracy and are giving expression to a willingness to compromise with its defects.

American democracy, in its accepted

theory, does not make any significant distinction between the native-born and immigrant, nor does it admit greater rights and privileges for an individual or a group by virtue of the greater number of antecedent generations that dwelt in the land.

The Tercentenary is the occasion for the American Jewish community to express, in organized fashion, its gratitude to the Almighty for the blessings of

A Rosh Hashonah Message From President Eisenhower

President Eisenhower issued a Rosh Hashonah message to the Jews of the United States through the Jewish Telegraphic Agency which reads:

On the occasion of the Jewish New Year, my warm greetings go to all Americans of Jewish faith.

For the tens of centuries spanned by the history of the Jewish people, members of your race have given to mankind almost unbelievable examples of courageous devotion to noble principles—to justice, to liberty, to the right of men to worship according to the inner voice of conscience. Such are the principles which can now give the only sure guide to all men as they seek to establish true peace in the world, the peace which common people everywhere long for in their hearts.

From this New Year's Day forward, may the inspiration of your devotion to these ideals give an ever more brilliant light to the path which leads to a real harmony and concord among nations.

freedom and prosperity that have come to it in America; to acknowledge its indebtedness to the Founding Fathers of this nation who in their great wisdom established this democracy on a firm foundation; to affirm its faith in God, the Redeemer, who manifests Himself in all people who seek to destroy tyranny, oppression and inequality.

This anniversary affords us also the perspective from which to evaluate the changes and advances made within the American Jewish community in its 300 years of existence. One of the most significant changes, institutionwise, took place in comparatively recent years. The movement that articulated this change was the Synagogue Center, which is considered a unique product of American life. It is an institution that was fashioned to embrace all aspects of Jewish life—spiritual, cultural and physical. Though another center preceded it chronologically, the Brooklyn Jewish Center was the first Synagogue Center that was able to realize and put into practice the principles and philosophy of the Synagogue Center and consequently to becoming the model for similar institutions throughout the land.

Coincident with the American Jewish Tercentenary, the membership and friends of our Center are celebrating the 35th anniversary of its founding. The two events are closely linked. The younger is the natural and logical offspring of the older.

We rejoice with all American Jewry on our accomplishments during the past 300 years and pray for continued blessings of freedom and spiritual vigor. The words of thanksgiving of the Psalmist are our words—"The lines are fallen to me in pleasant places."

DR. BENJAMIN KREITMAN.

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Dr. Moses Spatt, President; Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary; Harold W. Hammer, Administrative Director; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of the Hebrew and Religious Schools.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A YEAR OF ANNIVERSARIES

THIS is a year of notable anniversaries. With the approach of Rosh Hashonah American Jewry will begin its celebration of the Tercentenary of the first Jewish settlement in the United States. Throughout the length and breadth of our land, this 300th anniversary of Jewish life in America will be fittingly commemorated. We will be reminded of the Jew's achievements here, of his contributions to the advancement of every phase of American life, and of the important role he has played in the life of our Jewish people.

This year, too, we of Brooklyn will commemorate the thirty-fifth anniversary of the existence of our own beloved institution—the Brooklyn Jewish Center. Though this marks a brief span in the history of Jewish life in America, nevertheless we may say in all humility that it represents a notable achievement in the life of the American Jewish community. As one who was intimately connected with the Center from its very birth, I can truthfully state that our institution was a pioneer in a movement that has enriched the religious and cultural life of our people, and that the role it has played in these 35 years has meant much in the growth and development of American Jewry.

The year 1954 marks also the fiftieth anniversary of the death of Israel's illustrious son, the immortal leader of modern Zionism, Theodor Herzl. In a prophetic spirit, he told us, at the first Zionist Congress that world Jewry was then laying the foundation of the coming Jewish State; and he also assured us, a few years before his untimely death, that fifty years hence the Zionist hope would be realized and a Jewish State would be established. This prophecy, we gratefully record, has come to pass. American Jewry has had a glorious share in the fulfillment of that dream, and it seems that a Divine Providence guided the first Jewish group to New Amsterdam to

fashion a community that should fulfill its historic destiny.

We hope, please God, to commemorate in fitting fashion these historic events. Above all, we shall strive to emphasize the yet greater role that we and all American Jewry must play, if these 300 years of Jewish life in this land are to have significant meaning.

American Jewry has now matured. It realizes that it has a grand opportunity to create a Jewish life on the American soil that shall rival our golden eras in the past. It is a challenge that all of us must meet, and I pray that the approaching Holy Days may inspire us to accept the challenge with courage, with understanding and with determination, so that we may indeed fashion a Jewish life of thought and deed that shall be worthy of our glorious past.

May the coming year see our hopes and prayers fulfilled. May this year find our own Brooklyn Jewish Center once more in the forefront of the workers in the vineyard of the Lord, and may it once more assume the leadership which it en-

CENTER TO CELEBRATE 35th ANNIVERSARY

MR. MAURICE BERNHARDT, first vice-president of the Center, was appointed chairman of the Thirty-fifth Anniversary Committee at the last meeting of the Board of Trustees. The committee is preparing an excellent program for a gala anniversary celebration on Monday evening, November 22, and urges all members to reserve that date and join in this festive occasion to mark a new milestone in the Center's history, and to pay tribute to our beloved spiritual leader, Dr. Israel H. Levinthal, on his completion of thirty-five years of distinguished service in the Center's pulpit.

Professor Louis Finkelstein, Chancellor of the Jewish Theological Seminary, and Mr. Richard Tucker, celebrated Metro-

The Holy Days Pictured and Described

The High Holyday sketches and descriptions which begin on the opposite page are taken from an old album produced by the late Enrico Clicenstein, a noted artist, and Alexander Dushkind, now on the faculty of the Hebrew University. It was published in 1933 by L. M. Stein in Chicago under the title, "The Tree of Life," and contains illustrations and explanations of all the Jewish holydays, as well as poems written by Mr. Dushkind characteristic of the holydays and festivals. This is a lovely and informative work which merits revival and new popularity. The "Review" is glad to reacquaint its readers with it.

joyed for so many years in this consecrated task to strengthen and to develop our faith and our ideals.

Israel H. Levinthal

politan Opera star, have already accepted the Center's invitation to participate in the evening's program. The presentation of special awards to the Center's founders or their children, and to members who have been affiliated with the Center for twenty-five years or more, will be another important feature of the program. Refreshments will be served in the Auditorium. There will be no solicitation of funds.

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ראש השנה

The Jewish New Year (*Rosh Hashanah*) comes in the early fall. It is at this time that the rainy season begins in Israel. Throughout most of the spring and all of the summer no rain whatever falls there, and upon the autumn rains the future of the crops and the welfare of the land depend. The autumn is therefore the natural beginning of the year in Israel.

To the Jews *Rosh Hashanah* has come to mean the Day of Judgment (*Yom Ha-Din*), the day on which the coming year's fate is decided for human beings. In the prayers of that day God is represented as a Shepherd who blows his *shofar* (ram's horn) to gather

his flock and decides the fate of each of His sheep. In like manner the destinies of all human beings are decided, some for evil and some for good. The primitive, simple musical instrument, the *shofar*, is blown. The sound of the *shofar* is not only the ancient call to assembly, but is also symbolic of the call to battle against evil inclination, the *yetzer bara*.

According to Jewish folklore, "there is an Eye that sees, an Ear that hears, and all our deeds are recorded in the Book of Life." On the New Year Jews therefore greet each other with the words "*Leshanah Tovah Tikatevu . . . May you be inscribed for a good year.*"



יום כפור *Yom Kippur*, the Day of Atonement, is considered the holiest day in the Jewish calendar. It is the last of the *Yomim Norayim* (Awesome Days), and comes at the end of the penitential season, the season for prayer and repentance which begins with the first day of the Jewish month of *Elul*. Throughout the month of *Elul*, *Selichoth* (prayers for forgiveness) are chanted in the synagogue every midnight. On the first day of the following month, *Tisbri*, occurs *Rosh Hashanah* (New Year), followed by the Ten Days of Repentance (*Asereth Yemei Teshuvah*). This is the season not only for special prayers, but also for stressing humility and contriteness of heart. During these days each man is enjoined to forgive whatever grievance he may have against his fellow men. *Yom Kippur* is on the tenth day of the month of *Tisbri*, and is the climax of that "awesome cycle." The Bible calls *Yom Kippur* the Sabbath of Sabbaths.

The first of the *Yom Kippur* prayers is the melodi-

ous *Kol Nidre* (All Vows), which is chanted three times, each time louder and more fervently. The origin of this prayer is not definitely known. It is sometimes associated with the Marranos, or secret Jews, of Spain, who were forced to make promises and vows contrary to their concealed religion, and for these they asked forgiveness on *Yom Kippur* eve.

The *Machzor*, the book containing the "prayer cycle" for *Yom Kippur*, is voluminous, and contains many chants and poems written in ancient times and during the middle ages. It contains the great *Vidui*, or public confessional, with its constant refrain "*Al Chet She-chatainu* . . . For the sin which we have sinned" . . . including a formal alphabetical listing of all forms of transgression. In the afternoon is read the prophetic book of *Jonah*, recounting God's forgiveness of the sinful city of *Nineveh* after its inhabitants had repented. The final prayers of the day are called *N'eelab*, the Closing of Gate, referring to the "heavenly gates" of mercy and forgiveness.



סוכות *Succoth* (Tabernacle) is a festival replete with fragrance and beauty. It is the feast of thanksgiving which follows the *Yomim Norayim* (Awesome Days), and occurs at the time of the ingathering of the crops from the fields and of the fruits from the trees. It is therefore called by various names; the Feast of Booths (*Succoth*), the Feast of Ingathering (*Chag Ha-asif*), and the Feast of Rejoicing (*Z'man Simchatenu*). It is one of the three pilgrimage festivals (the others being *Pesach* and *Shavuoth*), when Jews in ancient Palestine were commanded to make pilgrimages to the Temple in Jerusalem.

The symbols of this festival are the *Succab*, or booth, covered with green branches, and the fruits of Palestine. These fruits are typified by branches of the palm and myrtle trees and by willows of the brook, which together form the *lulav*; also by the fruit of the citron tree, the *etrog*. The fragrant fruits and boughs are carried during the synagogue

services of the festival in stately processions, the *bakofoth*; each man carrying his *lulav* and *etrog* and waving them in all directions as he pronounces the benediction.

The *Succab* is symbolic of the booths which vintners constructed in Palestine in the vineyards during the grape harvest. It is also symbolic of the booths in which our ancestors lived while wandering in the desert from Egypt to Palestine. Lastly, it symbolizes the frailty of life—particularly of Jewish life, which, though frail, is eternally renewed.

Jews eat in the *Succab* during the eight days of the festival, and in good weather also sleep there—as a reminder of the historic wanderings of their people, and also as a means of teaching themselves humility and reverence.

According to Jewish folklore, the classic ancestors of Israel come as invisible guests (*Ushpizin*) to dwell in the *Succab* and to participate in Jewish hospitality; particularly Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon.



שמחת תורה

Simchath Torah (Rejoicing in the Law) is the festival which comes at the end of the *Succoth* season of thanksgiving. True to his ethical genius, the Jew connected rejoicing in nature's harvest (*Succoth*) with his spiritual harvest, the Torah. The carnival spirit which was expressed among other ancient peoples during this glad harvest season, the Jew thus converted into a feast of rejoicing in the Torah. The day is given over to boisterous merrymaking, drinking and dancing, while lengthy extracts from the Torah are read in the synagogues. The special chants of that festival refer to Torah as light, as joy, and as being more precious than pearls and fine gold.

During each Sabbath of the year a portion (*Sidrah*)

of the Five Books of Moses is read. On *Simchath Torah* the reading is completed and is begun again; the last portion is read by one especially honored as the Bridegroom of the Law (*Chatan Torah*), followed immediately by the reading of the very first portion of the Bible by one honored as the Bridegroom of the Beginning (*Chatan Bereshith*). Many other portions are read, everyone being given the opportunity to participate in the public reading of Torah; this includes even the young children. During the service there are processions (*Hakofoth*) in which the Scrolls of the Torah are carried, the children also marching in the processions with colored flags bearing inscriptions of Bible verses.

Last June Rabbi Levinthal preached a sermon which created wide interest and brought many requests for its publication. Since the REVIEW suspends during the summer months, the text of this address could not be printed until this issue. It follows:

THE Bible is the oldest of our literary creations, and yet it is so new and so modern in its outlook and in its message. This Sabbath's Torah reading, which tells of an event that occurred when Israel wandered in the wilderness, is an excellent example of this truth. It portrays for us a character, who is not a stranger on the world scene even in our day.

We read of a rebellion, an open attack, against the leadership of Moses, led by Korach and his cohorts of two hundred and fifty men. It was not the first time that Moses faced a disgruntled, complaining mob. But there was a difference between this opposition, and all previous ones. The latter came from the masses, the erstwhile slaves, who could not appreciate the gift of freedom which Moses brought to them. Korach and his associates were of a different type. Korach himself was a leader of his tribe, one of the attendants of the Holy Ark. His associates are described in this very portion as the "princes of the congregation, the elect of the assembly, men of reputation." The Rabbis add that "their names were known far and wide." The question naturally arises, how could such men be influenced by Korach to rise against the great and selfless leadership of Moses? What was the secret of Korach's power to have enabled him to win such a following? Could they not perceive the difference in the characters of Moses and Korach?

What we see in this ancient tale is a portrait of a demagogue and a detailed account of how the demagogue works. The portrait is true not only of the Korach of ancient days, but of every demagogue in every land, in every age, down to the very present. It shows us the powers he possesses, the methods he uses which enable him to draw to himself many people and win their blind adherence.

Korach was endowed with the first prerequisite of the demagogue. "He was a *piké'ach*, say the rabbis, he was

shrewd—not wise, not learned, merely shrewd; and it was not ordinary shrewdness that he possessed, but *baya piké'ach b'rishoso*, "he was shrewd in his wickedness," so shrewd that people could not perceive the wickedness of his intent, of his unbridled lust for power.

Nowhere was that shrewdness displayed as effectively as it was in his speech. He could manipulate words in such a manner and make use of popular slogans so as to belie their real meaning and purpose, and in this fashion win the allegiance of the unsuspecting, even among the better class in the community. The rabbis describe this trait in their own unique fashion. The story of Korach in the Bible begins with these words: *Vayikach Korach* "And Korach took," but it does not state what he took. The sages noticed this strange expression, and they explain that the word *Vayikach* in this instance means, "And Korach took in—drew unto himself, *meshichas devarim*, through the power of words, so that even the great in Israel and men of the legislative courts were drawn to him." Aye, this is the woeful truth, that the demagogue, through the cleverness of his tongue, can draw people who are emotionally and blindly attracted by that deadly instrument.

The demagogue has another trick at his disposal. He wraps himself in a cloak of sanctity. Nay, he tries to prove that he is more pious or more patriotic than anyone else. Korach was master of this technique. The Biblical passage preceding this tale speaks of the command to the Israelites that they place the *tzitzis*, the fringes of blueish thread, on the four corners of their garment. The Rabbis, in their comments, tell us, "Korach wrapped himself in a garb that was *kulo techeles*, that was all blue," and appeared in this fashion before Moses and the people. It was not just to pose a legal question whether such a garb also required the prescribed fringes, but rather to show how extremely religious he was—aye, far more than Moses himself! This "holier than thou" attitude has

A Biblical Portrait Assumes A Topical Significance

A DEMAGOGUE OF THE SCRIPTURES

By DR. ISRAEL H. LEVINTHAL

been the stock-in-trade of every demagogue throughout the ages.

This characteristic goes further. The demagogue wants you to believe that he is fighting for your interests, that his sole concern is the welfare or protection of the people, that he, more than anyone else, is defending this cause. *kol bo'edab k'lam kedoshim*, "All of the congregation, all of them are holy," he says to Moses and Aaron, "why then do you raise yourselves above the people?" How innocent all this sounds, how high-minded he appears to be! He is the defender of all the people—they are just as holy as Moses and as Aaron! Mind you, Korach speaks thus to Moses, who was the humblest among his people, who uttered the hope "Would that all the people were prophets," and who was the first to convey to the people God's command: "Be ye holy, for I the Lord, your God, am holy!" But how useful that charge is, and how effectively it serves his purpose to fool the people and to make them believe that he is their advocate, fighting their cause.

Look further at the Biblical portrait. Korach mastered the shrewd use of the half truth, a technique known to every demagogue who succeeded him. And he used this device with a recklessness and cruelty that becomes the model for all later demagogues to follow. Desiring to overthrow Moses, and in the confusion that would follow, to seize power over the people, he tells them a story which he invented: "There was a poor widow. She possessed but a small tract of land. When the first fruits appeared in the field, Moses came to her and bade her to bring them to the priests, and when the time came to cut them down, he appeared again and ordered her not wholly to reap the corners of the field nor to gather the gleanings of the harvest, but to leave them for the poor." And thus he continued to describe the terrible plight of the widow. "All this," he cried out, "Moses enacted himself not for your welfare, but

to enrich himself and his brother, the priest."

Disregarding the human purposes of these laws, cleverly perverting their meaning and thus making them appear as oppressive injunctions which Moses and Aaron invented to serve their own individual interests, he succeeds in alienating the people from their rightful leaders and ensnare them into blindly upholding his banner of revolt. No method seems to be too low for him to adopt, no means too cruel for him to use to achieve his goal. He was master in this use of the half-truth that served so well every future demagogue.

The biblical story concludes in a happy vein. The Bible tells us that the earth opened its mouth and Korach and all his associates "descended alive in hell, and the earth closed over them." An interesting discussion ensued among the Rabbis as to the ultimate end of this demagogue and his followers. Emphasizing the words "they descended alive into hell," one Rabbi wisely warns us that *chayim bem v'kayamim ad acshbav*, "they are still alive and exist to this very day!" And R. Eliezer confirms this statement and warns: *Pasid lavo bem asidin la-alos*, "they will arise again in the years to come!" How true these predictions were. How often did these Korachs arise from the netherworld to plague peoples and nations! To this very day, even in our own blessed land, we see them trying to better their instruction and to outdo Korach himself.

How then to protect ourselves from these false defenders of the people? What should our attitude towards them be? The Torah story gives the answer. Moses too, the rabbis tell us, was puzzled how to handle the situation. His first reaction was to appease Korach and his group; to try, in a nice way, to win them over as friends, *Holach Moshe P'faison*. "Moses proceeded to appease them." But see what happens: *Miyad omdu k'negdo*, "No sooner did he come near to them, when instantly they rose to attack him more viciously;" *bayu makdimim P'daber ito kasbos*, "before he could even open his lips they pounced upon him with even stronger attacks!" What a warning this is to all freedom-loving people for all time. To endeavor to appease the demagogue is no solution. He becomes more dangerous and more daring with every

THE TRUMPET AT HIS LIPS

By Israel Zangwill

Theodore Herzl — In Memoriam

FAREWELL, O Prince, farewell O sorely-tried!

You dreamed a dream and you have paid the cost:

To save a people leaders must be lost,
By friends and foes alike be crucified.

Yes 'tis your body only that has died.
The noblest soul in Judah is not dust
But fire that works in every vein—and must

Re-shape our life, re-kindling Israel's pride.

So we behold the captain of our strife:
Triumphant in this moment of eclipse;
Death has but fixed him in immortal life,
His flag upheld, the trumpet of his lips.

And while we, weeping, rend our garment's hem,
"Next year," we cry, "Next year Jerusalem."

—Written July 4, 1904,
the day after Herzl's death.

such attempt. The tragedy, however, is that people have not learned this simple lesson. And often, even the best of the community try to appease them and hesitate to oppose them effectively. Aye, the masses are still hypnotized by all those devilish tricks that Korach used so effectively. They see only the superficial, and cannot distinguish between genuine truth and the falseness masquerading as truth.

Moses finally addresses the Israelites and says to them: "*Boker*, in the morning and the Lord will make known who is for Him." The rabbis are once more puzzled by this statement. "What did Moses mean by telling them *Boker*? Why did he emphasize the words that *in the morning* they would discern who is the rightful leader?" Their answer is both meaningful and beautiful. "The morning represents the dividing line between the darkness of the night and the light of the day, a distinction and a division which God had made when he fashioned the world. Man, too, must learn to see the distinction. He dare not compound day and night." Man must learn to

recognize the difference between the forces of darkness and the forces of light, between falsehood and truth, between injustice and righteousness. He must learn to see the actions of demagogues with the eye of reason and not through the blindness of emotion and passion. And seeing the falsity of their pretensions, they must oppose and denounce them with all the strength at their command.

In that way alone will demagogues lose their power and their influence, and in that way, perhaps, the optimistic prediction of R. Akiba may come to pass—*eno asid la'alos*, "that Korach and his followers will never again arise from the netherworld," so that mankind may never again be plagued by those forces of evil that have wrought such misery in the past. Only through the clear perception of light, the light of truth and justice, can the future welfare of mankind be assured.

20-Volume History of the Jews Announced

TWO LARGE projects for the writing and publication of Jewish historical works have been announced in Jerusalem. One will be a five-volume history of the Jews of Russia, edited by a committee of scholars headed by Ben Zion Dinur, Israeli Minister of Education. The other will be a twenty-volume history of the Jewish people from ancient times to the modern era, to be published simultaneously in Hebrew and English.

The plans for the history of Russian Jewry were outlined by Mr. Dinur, who declared that important documents and historical evidence of that disappearing Jewish community have been concentrated for the purpose.

Dr. Abraham A. Neuman, president of Dropsie College in Philadelphia, described the second project. He said the 20-volume work is being financed chiefly by Alexander Gurevitch, of Israel, and Theodore Sondov, president of Jewish History Publications, of New York. The history of world Jewry will be edited by two boards of scholars. One board here will be headed by Prof. Moshe Schwabe, of the Hebrew University; an American board will include scholars from the University of Pennsylvania, Dropsie College, Harvard University and Hebrew Union College—Jewish Institute of Religion of Cincinnati.

THE SHABBOS LOOK

By BERTHA ZELDA BECK

HE HAD straight blond hair and freckles and he looked as if all his ancestors had come from County Cork in Ireland. His name was Michael. You expected it to be Michael Halloran. It was Michael Cohen.

He attended the local yeshivah, from nine in the morning until four thirty in the afternoon. Public school-minded mothers shook their heads at him, pityingly. "Long hard, hours," they whispered, "for such a little, thin boy."

When he wasn't carting a load of books—he had a Hebrew grammar, Genesis, and another Hebrew book beside his English arithmetic, reader, speller and a raft of notebooks and a giant pencil case—when he wasn't loaded down with all of these, then of course, he carried his pitcher's glove. And if you dared say one word against the Dodgers you took your life into your hands.

As soon as he started going to the yeshivah he developed a new habit. He was the *shabbos* policeman. This began in a minor way one Friday when he announced to his mother that he'd like to eat *gefulte* fish. His Hebrew teacher had told his class that Jewish people always ate *gefulte* fish on Friday nights. A few weeks later he insisted on having chicken soup with noodles every Friday night.

He was so skinny and pale; his freckles stood out on his skin as if they were fluffed up. He liked meat and *gefulte* fish and chicken and chicken soup. His mother lectured him on the value of a complete diet and the virtue of learning to like everything. He suffered the lectures with his eyes on his pitcher's mitt; and then to prove he loved her, and in spite of them, he promised to eat *chalah* on *shabbos* if she'd bake *chalah*. His teacher said nothing was like somebody's mother's *chalah*.

At first his mother thought everything he said was cute. Up to this point tradition had played no part in Helen's life. It was her husband, Harry, who believed the boy ought to get an all round education, including Hebrew.

Helen was easy to get along with; besides, she was going to have a baby very soon and was not in the mood for arguing. Since Michael was a poor eater all week she gave into everything he asked for Friday night. Soon he insisted on having the candles lighted. "You must

bless the candles and the house, Mommy," he said decidedly, coming home from school one Friday afternoon earlier than usually because it was winter and the days had grown shorter. Helen's mother used to light candles on Friday nights and Helen still had the old brass candlesticks with the little knobs and the crooked base. They took a lot of polishing. Michael was glad to help.

Michael's interest in the *shabbos* grew more and more perplexing because you'd never believe it, looking at him. He appeared so much the traditional Irishman. One Friday, he insisted that neither Helen nor Harry turn on any lights on Friday night and all day Saturday. "My teacher says—" (that had become his opening sentence every Friday) "the sabbath is a day of rest. You're not supposed to cook. You're not supposed to turn on lights and turn off lights. You must put them on before you light the candles on Friday night and leave 'em burning until it's night and the stars come out the next day."

Helen got a hot plate for the top of the oven. Everywhere she turned she met Michael's eyes with the *shabbos* look in them. She often wondered if there was anything about her private life that his teacher didn't know. Helen wondered if he thought they might actually be non-Jews.

She refused to let anything upset her. "I'm not going to have a neurotic daughter," she told Harry. (She didn't want another son. She wanted a sweet, placid child she could understand.)

Michael must have told his teacher about her going to have a baby. All the other mothers had come to school for open school day but she hadn't gone. She'd explained to Michael that she hadn't felt fit to go.

And then on another Friday night he laid down the law to Harry. "You don't have to go to work on Saturday," he said, his mouth full of chicken noodle soup, "so why don'tcha take me to the synagogue instead of sleeping all morn-

ing?" He had the air of a neglected—and indignant—child.

After Michael had gone to sleep that night Harry said, "I've got to humor the kid, don't I? We don't want him getting any kind of a complex, now, when he's expecting a baby sister. We don't want him getting jealous, or anything."

The next morning Helen told Michael that Harry would take him to the synagogue. "I know already," Michael said. "You don't have to tell me, Mommy."

"But—how?"

"My teacher says that when you want something you just have to pray. Why don't you pray sometimes, Mommy?"

She couldn't tell him she didn't know how to pray. Oh, she knew words in the formula for prayer. But they weren't her words.

"I'm not going to the synagogue with you and Daddy," she said.

"You can pray at home," he told her. "My teacher says God is everywhere, so He's with you here too."

Later she watched him go off, dressed in what he called his *shabbos* clothes. He had socks he wore only on the *shabbos*, and one special shirt. She watched him down the street and she felt lonely. Saturday had been going-out day for her and Harry. They'd always left Michael with a baby sitter and gone off swimming or playing golf or just taking a long ride into the country.

Michael was vigilant all that afternoon. Harry didn't dare steal a smoke. No match. No light. Only rest and reading and a walk in the neighborhood. For Michael too, of course. Not even playing baseball in the school yard. The pitcher's mitt lay unused in the bottom drawer.

Just before sundown Helen began to feel strange stirrings and knew this was the time she must rush to the hospital

(Continued on page 35)

WHEN Israel sent a group of athletes to the Helsinki Olympic Games in July, 1952, the occasion not only made international sports history, but stirred up interest among its own youth.

Accepting an invitation to compete in the Second Asian Games in Manila last May, a fund-raising effort in Israel by the Olympic Committee netted funds to send a group of four people to the once-in-four-years event, namely Dr. M. Harnick who acted as Chief of the Delegation, and these athletes: Mrs. Ahuva Kraus, a high-jumper; Yoab Raanon, a diver, and Dov Ben Dov, a rifle marksman. Mrs. Kraus won the gold medal in the high jump event with a leap of 5 feet 1 and $\frac{1}{8}$ inches; Yoab captured first place in the 3-meter highboard event and second place honors in the 10-meter highboard competition; Dov Ben Dov won third place in the free rifle competition in addition to two fourth places in the small calibre shooting.

Lack of funds prevented a larger Israeli sports squad from making the trip to Manila. The Israeli basketball team, which placed fifth in the European championships a year ago, and which lost to the American cagers by a two-point margin at the Fourth World Maccabiah Games held at Ramat Gan last September, had been rated an excellent chance of taking first place honors in the Asian Games. However, the financial problem was constantly cropping up and this also prevented the soccer team, weight-lifters, boxers, wrestlers and swimmers from coming along.

From all reports, Israel's four-man delegation—the smallest on the grounds—received the most applause during the parade of athletes on opening day. Following the games, Israeli's squad joined Indonesia in giving blood to the Philippine Red Cross Bank. Newspapers showed front-page photos of the blood donors under captions like, "of such gestures are the foundation of international understanding and brotherhood among neighbor nations forged."

In the athletic events in which the Israeli athletes competed they were high up in point-scoring. Mrs. Kraus was a newcomer to track and field circles but

a champion nevertheless. Both Raanon and Dov Ben Dov had enjoyed the benefits of Olympic and Maccabean competition.

Following the games, the Indian Minister held a reception at his home attended by the Israeli delegation. Social columnists, in reporting the event for the Manila newspapers, made special note of the Israeli costume worn by the champion high-jumper, Mrs. Kraus, a full-sleeved red blouse and black skirt with colorful borders. The Israeli delegation was also honored by the Jewish Community of the Philippine Islands, which celebrated the national independence day with a party. This affair was also attended by Mr. Ernest Simke, the Israel Consul to the Philippine Islands, and his wife.

That Israel is fast making itself known in sports society throughout the world is most evident. Its official handball

Israel's Athletes Gaining Increasing World Prominence

A REPORT ON ISRAEL SPORT

By BARNEY AIN

team played a series of matches last June in various Holland cities. Its Davis Cup tennis players are presently in mid-Western colleges, where they are picking up valuable tennis pointers. Its soccer team has just finished a series of eleven matches in South African cities, witnessed by more than 100,000 people. In attendance at one of these events in Johannesburg was Danny Kaye. In throwing out the soccer ball Danny said, "I hope both teams win." Israel's crack basketball quintet is currently being booked for a series of cage matches in Canada and the United States. One such game may include the Brooklyn Jewish Center aggregation. Another New York City possibility for a match is the Jewish Community House of Bensonhurst.

The next stop for the Israeli athletes is the Melbourne Olympics in 1956.

ISRAELI CHAMPIONS IN ASIAN GAMES



The Israel Delegation at the Second Asian Games held in Manila last May. Marching into the Stadium is the flag bearer, Dr. M. Harnick, followed by Yoab Raanon, the Diver, Mrs. Ahuva Kraus, the High-Jumper, and Dov Ben Dov, the Sharpshooter.

"WHENEVER God sends me a human being . . . not a heart beat, not a look escapes me."

So said the famous "Queen" of Berlin's literary society, Rachel Levin, friend of princes and poets. There is an American woman who might have uttered the same words. She was Penina Moise, the "Queen of Charleston," as her friends used to call her. But there is a difference between the two women. Rachel Levin felt estranged from her faith all her life and came back to it only on her dying bed; Penina Moise, the Charleston girl, was an ardent Jewess all the days of her life.

On Friday afternoons the writers, poets, composers and intellectuals of Charleston used to meet in the modest living room of Penina Moise and crowd round the slight girl who was neither rich nor beautiful. Penina had to wear a green eye shade to protect her luminous eyes which had been ruined in her early youth by too much reading and too much of that fatal embroidery work then considered a "must" for women. She was almost blind for more than 25 years. But despite this, there she was in her antique rocker in the midst of her friends, smiling, discussing, judging all the matters of common interest.

Penina Moise was born in Charleston in 1797. Her parents had come from Alsace-Lorraine and seemed to have brought with them something of the grace and culture of French living. Penina herself might have been a French *demoiselle*, with grace and gayety, wit and lightness of spirit. As long as she could remember she had written stories, essays, poetry. Soon she became one of the popular writers of the south. Most of the fashionable magazines, such as *Godey's Lady's Book*, the *Home Journal*, frequently published her contributions. She had her own column in the local newspaper the *Charleston Courier*. In 1833 she published a book of poetry titled "Fancy's Sketch Book." It is a rare book today, a collector's item, though not one we would class as a great work.

However, there is one deeper note among all these clever, but average thoughts. In her early youth, in 1820, when she was no more than 23 years old, Penina heard of the persecutions of the Jews in Europe. It was then that, with all the intensity of her overflowing heart,

QUEEN PENINA MOISE OF CHARLESTON

she urged the persecuted to come to the then unrestricted shores of America. While in Germany the ugly *Hep-Hep* sounded, Penina like her fellow-American, Emma Lazarus in a later year, recognized the historic role of the United States as a refuge of the persecuted:

*Oh, not as strangers shall you
welcome be*

*Come to the homes and bosoms
of the free!*

Despite these literary successes, Penina's life was by no means an easy one. Her father died when she was 12 years old, and decided to take care of her mother and sister. Perhaps this is the reason why Penina never married, though she had tempting proposals. When her sister married and left Charleston, there was no one but Penina to nurse her ailing mother. She did so with devotion. After some years however, her sister returned to Charleston, widowed and almost penniless. It was then that Penina had the happy inspiration to establish a school for general studies together with her sister and a young niece. They called the school "The Trio," and it proved very successful. Her numerous pupils remembered her wise and cheerful ways to the end of their lives.

Perhaps it was this school that moved Penina to become interested in the main problem of the Charleston Jewish community: the religious education of Jewish children. Here she seems to have lived with her beautiful friend, Rebecca Gratz, of Philadelphia. Since there were no text books for Jewish Sunday schools available, Penina wrote to her friend and asked to send her "Written Lessons." In this way she was able to attain Rebecca's educational aim: Her pupils learned "Religion and good manners."

Later, Penina's own life was darkened by the tribulations of age. In 1854, yellow fever came to Charleston. Penina went from bedside to bedside in the hospital, cheering the sufferers without any fear of contracting the fatal illness. Then came the Civil War, and Penina's family

A Unique Personality in American-Jewish History

By DR. BERTHA BADT-STRAUSS

moved to Sumter. But she returned to Charleston as soon as possible.

In all these years she had kept up her writing; and when the long sleepless nights came to her aging years, she had her large slate and some chalk under her pillow and tried to jot down whatever thoughts came to her restless mind. In the mornings her young niece had to decipher her almost illegible notes and transcribe them.

This was an undefeated life, like that of Helen Keller's in our day. It was crowned by the love of her fellow-citizens from beginning to end. Her kindness was widely known that mothers used to bring their babies for Penina to bless, and young couples to her to be welcomed. In her last years her friends and the numerous admirers in Charleston called her the "Mother of Charleston." And that was Penina's finest name.

YOM KIPPUR 5715

In the Spirit of the Holy Day Season . . .

We appeal to you to contribute generously to our Kol Nidre Fund. This Fund is used to sustain and to advance the work of the Center, particularly in the field of Jewish education among the young and old of our community.

Please send your check, made payable to the Brooklyn Jewish Center.

NEWS OF THE CENTER

NEW YEAR GREETINGS TO MEMBERS

On the eve of the Jewish New Year 5715 the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5715 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevnu!

Dr. Moses Spatt, *President*
Maurice Bernhardt, *1st Vice-Pres.*
Frank Schaeffer, *2nd Vice-Pres.*
Fred Kronish, *Treasurer*
Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of

our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5714 and hopes for an even more successful season in 5715.

With best wishes for a *Shono Tova Umeskaka*.

Mrs. Frank Schaeffer, *President*
Mrs. Israel Kaplan,
Mrs. Julius Kushner,
Mrs. Benjamin Markowe,
Vice-Presidents
Mrs. Joseph Levy, Jr., *Treasurer*
Mrs. Harold Brown, *Fin. Secy.*
Mrs. Ira Gluckstein,
Mrs. Bernard Mattikow,
Recording Secys.
Mrs. Emanuel Davis, *Social Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

HAROLD W. HAMMER,
Administrative Director.

High Holy Days Services Schedule

Rosh Hashonah Services in Main Synagogue and Auditorium

We are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Monday and Tuesday evenings, September 27th and 28th at 5:40 o'clock and on Tuesday and Wednesday mornings, September 28th and 29th at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

High Holy Day Sermons In Main Synagogue

The sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Kreitman will preach the sermon on the second day.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate In Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashonah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the personal

leadership of Mr. Sholom Secunda, Music Director of the Center.

In the Auditorium services will be conducted by the Rev. Max Hoeflich.

Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

Candle Lighting During High Holy Days

Candles will be lit on Monday and Tuesday evenings, September 27th and 28th (Rosh Hashonah) at 5:35 P.M.

On Yom Kippur, Wednesday evening, Oct. 6th, candles will be lit at 5:05 P.M.

Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Monday and Tuesday, September 27th and 28th at 10:00 A.M.

The Kol Nidre services will be held on Wednesday evening, October 6th, at 5:30 P.M.

The services on Yom Kippur will be held Thursday morning, October 7th at 10:00 A.M. and 3:30 P.M.

Yom Kippur Services in Main Synagogue

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Wednesday evening, October 6th at 5:15 o'clock.

Yom Kippur services will begin on Thursday morning, October 7th at 7:30 A.M. The Yizkor service will be held at 11:10 following which Rabbi Levinthal will preach.

Yom Kippur Services in Auditorium

The following schedule of services will prevail at the services in the Auditorium.

Kol Nidre Services—Wednesday evening, October 6th at 5:30 P.M.

Yom Kippur Services—Thursday, October 7th, will begin at 7:30 A.M. Torah Reading will be at 10:10 A.M., Yizkor services will begin at 10:50 A.M., Mincha services will be held at 2:55 P.M. The sermon will be delivered at 3:40 P.M. Neilah services will begin at 4:15 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Thursday morning, October 7th in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Children's High Holy Day Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

Daily Services

Morning services at 7 and 8 A.M.
Mincha services at 5:40 P.M. followed by Maariv. (E.S.T.)

Sabbath Services

Kindling of Candles—6:35 P.M.
Sabbath Services commence at 8:30 A.M.

Sidra, or portion of the Torah:
"Nizabim"—Deut. 29:9-30:20.

Haphtorah Reading: Prophets—Isaiah 61:10-63:9.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Mincha services at 6:00 and 6:35 P.M.

Junior Congregation Meets Every Saturday

Junior Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

Holiday Gym Schedule

The Gymnasium and Baths will be open Monday afternoon, September 27th for men and boys from 1-4 P.M., will be closed Tuesday and Wednesday, September 28th and 29th for the Rosh Hashonah holiday and will reopen on Thursday morning, September 30th for women at 10:00 A.M.

THE YOUNGER MEMBERSHIP

THIS year, we have broken with time-honored tradition and scheduled our regular meeting nights for Wednesday instead of Tuesday. We hope that this change, brought about mainly to permit our girls to have the benefit of a full gym night on Tuesday, will serve its purpose and that all of our members will have an opportunity to more fully enjoy the facilities of our Center.

* * *

Our Program Committee has been hard at work all summer planning interesting, entertaining and informative programs for the coming year. As has been our custom each year our fall program will be devoted to orientating our members as to all of our activities, interest groups and other functions of the group. We hope you will be able to attend and plan to participate actively in the Young Folks League. You are urged to watch the weekly *Bulletin* for the schedule of events of our group.

* * *

Each year, members of our group are afforded the opportunity of conducting the morning services at the Center on Shabbat Shubah, which this year comes on Saturday morning, October 2nd. We have always considered this event one of the highlights of our program. Members of our group will conduct the entire service, including the delivery of the sermon. A Kiddush will follow in one of the social rooms. Every member is urged to come at 9:30 to take part in this significant occasion, and be seated together in a special section reserved for us. Our chairmen this year are Al Glickman and Morton Pitashnick.

* * *

As is our custom, we will usher in the New Year with our traditional Post-Yom Kippur Night Charity Frolic on October 7th at 9:00 P.M. Murray Baum and his orchestra will provide the entertainment and music. Refreshments will be served.

Because of previous sellouts, we must limit attendance to members and their guests. As usual, net proceeds will be distributed among various worthy causes.

Admission will be by a \$2.00 contribution, and members will be asked to show their membership cards.

The Officers and Executive Board of the Young Folks' League extend to each of you our best wishes for a Happy New Year. May the coming year bring to you good health and a fulfillment of all your wishes.

* * *

Schedule of Regular Wed. Night Meetings

Sept. 29 — There will be no meeting scheduled because of the holidays.

Oct. 13 — Orientation Night.

Oct. 20 — Simchas Torah Festival.

Oct. 27 — Election Forum.

Special Events

Sat., Oct. 2 — YFL Sabbath.

Thurs., Oct. 7 — Post-Yom Kippur Night Charity Frolic.

Sun., Oct. 24 — UJA Dance at Garfield Temple.

Sun., Oct. 31 — Opening Affair—N. Y. Region of YPL.

* * *

Interest Groups

Tues., Oct. 5—Arts and Crafts Group.

Tues., Oct. 12—Bridge, Scrabble, Chess.

Tues., Oct. 19—Arts and Crafts Group.

Tues., Oct. 26—Bridge, Scrabble, Chess.

Monday evening has been designated as YFL gym night. Various tournaments will be held. All our male members are invited to participate.

Other Interest Groups are planned for the fall season. Watch for further announcements.

MICHAEL J. ROSENFELD,
President, Young Folks League.

REGISTER YOUR CHILD NOW in the CENTER ACADEMY of the BROOKLYN JEWISH CENTER

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MEMBERSHIP DRIVE CONTINUES SUCCESSFULLY

THE membership drive conducted by the Center last spring was very successful. Our membership was increased by many new families and a large number of fine young men and women who were seeking affiliation with a Jewish institution but who had never been approached with an invitation to see the Center's facilities and to meet its membership.

The success of this enrollment effort was very encouraging and convinced the membership committee that there are still many Jewish residents in this area of Brooklyn who would welcome affiliation with the Brooklyn Jewish Center if they were only asked to do so. The membership committee, therefore, calls on all the members of the Center to begin the Year 5715 by inviting their neighbors and friends to join the ranks of the

Brooklyn Jewish Center membership. By doing so they will not only contribute to the strengthening of our institution but also afford their friends and neighbors a golden opportunity to participate actively in all affairs of our community and to enjoy the many benefits offered by the Center.

The membership committee looks forward to the cooperation of all the members and hopes to increase substantially the number of the "affiliated" during the coming year. The committee is also happy to express its appreciation and gratitude to the many workers who made the last campaign so fruitful, and it earnestly solicits the continued cooperation of the membership in this vital effort.

Young Married Group

The Officers and Executive Committee of the Young Married Group extend to all members of the group and the Center best wishes for a happy and healthy New Year.

Our aim this year is to bring as many members of the Center to our meetings and events and to promote our group within the community so that we may become a focal point within the area for the Young Married element.

Our ideas and programs are being planned with an eye to bringing you into greater contact with other young couples, to promote the welfare and sociability of all our members and to stress our adherence to our faith and ideals.

We look forward to meeting you personally at our opening meeting as well as all the succeeding ones.

DAVID GOLD, *President*.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mrs. Joseph Glaubman in memory of her husband, the late Joseph Glaubman.

Dr. and Mrs. Morris W. Greenberg in honor of their son's Bar Mitzvah.

Dr. and Mrs. Joseph L. Gottesman in

honor of their daughter's marriage.

Mr. and Mrs. Henry I. Lavine in honor of son's Bar Mitzvah.

Mr. and Mrs. Morton Pinkwasser in honor of the Bar Mitzvah of their son.

Mr. and Mrs. David Wolff in honor of their golden wedding anniversary.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BODZIN, MRS. MINNA: Res.: 911 Washington Ave.; *Proposed by* Frank Schaeffer, Mrs. Wm. Kuhn.

BRESNICK, ROBERT: Single; Res.: 155-01—90th Ave., Jamaica; Bus.: Auto Supplies; 113 Atlantic Ave.; *Proposed by* Lewis Bresnick, Frank F. Rose.

COWEN, MORTON: Married; Res.: 530 Montgomery St.; Bus.: Interior Decorator, 2802 Church Ave.; *Proposed by* Lawrence Meyer.

ELLIS, MILTON: Single; Res.: 269 Albany Ave.

FELDMAN, MISS JOY: Res.: 1404 New York Ave.; *Proposed by* Hy Mazlin, Michael J. Rosenfeld.

ICAHN, DR. LOUIS: Married; Res. 238 So. 2nd St.; Bus.: Physician.

MARTZ, ALVIN: Single; Res.: 2115 Avenue K; *Proposed by* Ben Martz.

NEUMAN, HARRY: Married; Res.: 49 Balfour Place; Bus.: Publisher, 222—4th Ave.; *Proposed by* Jacob Schoenbach; A. Leo Altman.

RESNICK, BARNEY: Married; Res.: 1101 Union St.; Bus.: Aviation, Farmingdale, L. I.

ROSENBLUM, BERNARD: Single; Res.: 972 Eastern Parkway; Bus.: Engineering, 62 W. 47th St.; *Proposed by* Julius Sommer, Allie Buchin.

SCHWARTZ, MRS. DORA: Res.: 899 Montgomery St.

The following has applied for reinstatement:

GOLDBERG, DR. MELVIN C.: Married; Res.: 340 New York Ave.; Bus.: Physician.

Late Applications

FREEDMAN, ELI A.: Single; Res.: 1152 Eastern Parkway; Bus.: Cartoonist.

GROSSMAN, ABRAHAM: Married; Res.: 12 Crown Street; Bus.: Accountant, 144 W. 52nd St.; *Proposed by* Harold W. Hammer.

SCHREIER, MISS MARILYN: Res.: 196 East 51st Street.

FRANK SCHAEFFER,
Chairman, Membership Committee.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The New Year cannot be ushered in more appropriately than with the Hebrew greeting, "Shalom," Peace. May our meditations during the High Holy Days be directed toward that blessed objective, and may all our prayers be fulfilled.

The New Year of 1954 is particularly significant for us because it heralds the Tercentenary Celebration to commemorate the arrival, in 1654, of the first Jewish settlers in this country. The history of the Jews in America is an inseparable part of the American dream and of the great American adventure. During the coming year the dramatic story of 300 years of struggle, aspiration and achievement will be depicted in all synagogues throughout the land, and all Jewish communal organizations will participate in presenting appropriate programs. The media of television and radio will be employed as well, to make this event an outstanding one in the history of American Jewry. We in Sisterhood wish to take this opportunity to salute the Tercentenary Celebration, and hope that its theme, "Man's Opportunities and Responsibilities Under Freedom," will be a symbol for future generations of our people. "L'Shanah Tova!"

BEATRICE SCHAEFFER, President.

About Sisterhood General Meetings

FORTIFIED by a long summer interval of pleasant relaxation, members should now be ready to serve Sisterhood with renewed energy and interest. There are so many new plans, so many worthwhile projects ahead that Sisterhood women will find active participation most rewarding spiritually, socially and intellectually.

All wives of Center members are automatically members of Sisterhood. Our monthly meetings, our annual *Oneg Shabbat*, our Sisterhood Sabbath Service, our Torah Luncheon, our Mother-Daughter Fashion Show and Luncheon, our Membership Tea, our Mother's Day Tea, our non-partisan Election Day Forum, our festive celebration

of Jewish Book and Music Months, our Institute Day, our Symposia, our Sisterhood dramatic performances, our Seminary, Jewish Museum and United Nations tours, and our gay celebrations of holidays and festivals are all manifestations of the "beehive of activity" created and inspired by our Sisterhood. And for those who crave altruistic outlets,—we have a proud and enviable record of intense co-operation with national and community drives, like the United Jewish Appeal, the Federation of Jewish Philanthropies, Israel Bonds, Red Cross, March of Dimes, Girl and Boy Scouts, Jewish Theological Seminary, Yeshiva University, Ramah Camps, and a host of other fine undertakings.

A strong Sisterhood helps to establish a strong synagogue. Help our beloved Center maintain its claim—so justly earned in its thirty-five years of existence of being the largest, most beautiful and most active institution of its kind in the country. And the natural corollary follows—our Sisterhood is the largest in the nation. Help us—all 1,300 of you—to continue to merit that reputation for many years to come.

Cheer Fund Contributions

In honor of son Joel's Bar Mitzvah—Mrs. J. Wantman; In tribute to Sisterhood—Mrs. Gumeiner; In honor of daughter's engagement—Mrs. Rogovin; In honor of son's graduation—Mrs. Dora Gaba; In appreciation of title—"Honorary Board Member"—Mrs. Rose Weiner; In memory of her son—Mrs. Alex Bernstein; In memory of Mrs. Evelyn Zisman's mother—Mrs. Frank Schaeffer; In memory of Mrs. Sarah Klinghoffer's mother—Mesdames Pauline Brown, Rose Davis, Sarah Epstein, Dorothy Gottlieb, Mary Kahn, Sarah Kushner, Mildred Levine, Lil Levy, Lil Lowenfeld, Edith Sauler and Bea Schaeffer

Kiddush — Saturday Oct. 2

Our Junior Congregation will enjoy a Kiddush on October 2nd sponsored by Mrs. Claire Mitrani in honor of her son's engagement. There are several dates open for you to celebrate your *sintcha* with the youth of our Center.

Call Mrs. Fanny Buchman, PR 4-3334 and reserve your Sabbath Kiddush.

Joseph Goldberg Memorial Forest

This forest is growing fast, thanks to our many subscribers, but a good many more trees are needed to fill it. Mark an event in your family by memorializing the name of our late Administrative Director, the beloved Joseph Goldberg. Call Sarah Klinghoffer, SL 6-8252, or the Center desk and order your trees.

18th "Chai" Mother-Daughter Luncheon

With "Hershey" Kaplan as chairman, Clara Meltzer as co-chairman, Martin's of Fulton Street providing a gala Fashion Show, Kotimsky and Tuchman preparing a luncheon par excellence, Hyman Spitz, Inc., furnishing the floral decor, Jack Baras providing delightful music at the piano, and many other features designed for your pleasure, our Eighteenth Annual Mother-Daughter Luncheon promises to be what its name *Chai* implies—full of life; a full ballroom of mothers, daughters, grandmothers, sisters and nieces all present to enjoy our first gay social event of the season, the proceeds of which will help to support some seventy philanthropies which Sisterhood espouses. Please make your reservation immediately—call Mrs. Kaplan, SL 6-8048 or Clara Meltzer, PR 2-2049. Subscription is \$6.50 per guest, including gratuities, checking facilities and door prizes. Remember the date —Wednesday, October 27th, 12:30.

United Nations Tour

The 25 members who attend this tour will enjoy a special briefing session, attendance at a current meeting and an intensive tour of the magnificent UN buildings. Social Actions Chairman Shirley Gluckstein has a few reservations left for Friday, October 22nd. Call her (PR 3-5412) if you wish to join this group.

National Women's League Convention

The Biennial Convention of the National Women's League of the United Synagogue of America, the parent institution of Conservative Jewry in America, will be held in Cleveland, Ohio, from Sunday, Nov. 14 to Thursday, Nov. 18th. Several of our women will attend as delegates. An inspiring and stimulating program of Seminars, councils, discussions

The Center Hebrew Schools P.T.A. Record

By MRS. M. ROBERT EPSTEIN, President

OUR Parent-Teachers Association can take pride in its record. The motto, "Torah Lishma" (study for its own sake), truly expresses the purpose of our schools, and we have made it a practice to carry out the rich program emanating from them, and have tried at all times to bring to our parents, through our meetings and activities, the knowledge that a good Jewish educational program does not stop when the child leaves the classroom or the Synagogue, but continues in his home life and in his daily experiences.

We have encouraged parent and child attendance in both our congregations, the Junior congregation and the Young

Children's Congregation; we have helped in planning the celebration of our holidays with fruits, gifts, music records and entertainment appropriate to festive days, and we are presenting to our Consecrants on Shavuot, the white ivory prayer books which they will carry in the Synagogue.

Our parents supervised and helped in the preparation of the Passover Seder for almost 450 children, the largest in the history of our schools. Many parents came to serve and others came to observe, the over-all picture being best described by our Hebrew expressions, *Yom Tov, Chag Gadaul*—every conception of beauty, dignity, decorum,—the true holiday spirit.

We sponsored, prepared and served more than fifty boys and girls of the Post Bar-Mitzvah and Consecration Classes at each of our five community breakfasts. The value of these shared experiences is obvious—the joint use of the "Tfillin" and the morning prayer, and a general discussion of Jewish problems and Jewish values, in a social atmosphere in which our growing boys and girls become aware of their own place and importance in the perpetuation of Judaism.

The Jewish Children's Theater recently was the beneficiary of a check of \$50 from us, the result of a raffle sale among our parents, of a beautiful shawl, hand crocheted by one of our parents. At the Second Annual National Conference on Jewish Education sponsored by the American Association on Jewish Education, held recently in Manhattan, as President of our PTA, I was privileged to participate in a panel conducted by the UPTA entitled "The Parent and the Jewish School" and I was one of three panelists participating in this discussion, my topic being "Home and School Co-operation." We were privileged also to act as hosts to the UPTA at their Opening Installation Meeting and were happy to be able to provide the facilities of our beautiful building together with our hospitality and collation on this gala occasion.

As a large group of parents, interested in every phase of Jewish living, we par-

ticipated in the drives for Federation of Jewish Philanthropies, with Mrs. Dorothy Langer as Chairman, and in the United Jewish Appeal, of which Mrs. Pauline Brown is Chairman.

Our parents manifested a keen interest and stimulation in our schools, as was evidenced by the large attendance at our meetings, and we have tried to bring to these meetings programs of education, enlightenment and interest pertaining to the ideals and goals which we, as parents, seek, so that we and our children together, can enjoy the richness and beauty of our Jewish heritage.

Youth Activities

WE ARE pleased to report that Youth Activities have been resumed. On Tuesday evening, Sept. 14, a reception to the staff was tendered by the Youth Activities Committee. Mr. Hyman Brickman, Supervisor, addressed the group, outlining his program and presenting the details for the formal opening.

The first sessions of the Saturday Night clubs were held on Sept. 18. Close to 300 youngsters, armed with membership cards which they had earned in the spring registration period, took possession of the building. Judging by the energy and enthusiasm displayed on the opening night, there is an exciting and meaningful year ahead for the Saturday night program.

Additional enrollments since the opening have swelled our rolls to over 400.

The Junior League, the Center's teenage college group, opened its season on Sept. 16. The evening was devoted to an interchange of ideas and opinions on the program for the year, the discussion revolving about a provisional outline submitted by the executive committee. The Junior League meets every Thursday evening at 8:30, and is open for membership to all college age individuals. Girls in their senior year in high school are also eligible to join.

PAGING SISTERHOOD

and displays are planned to interest the 1,500 women who are expected to attend.

300 Years of American-Jewish Settlement

Beginning on Sept. 12th with an appropriate program at Congregation Israel of New York, founded in 1654 by the first Jewish settlers in New Amsterdam, a year-long celebration of the tercentenary of the Jewish settlement in America will be inaugurated. The radio, television, the press, and organizations all over the country will mark this occasion, and each program will help to reaffirm the devotion of our Jewish citizens to the United States. Although our Sisterhood began this historic event in our November, 1953 Institute Day program and our March, 1954 Friday evening Sisterhood Services, we shall continue the commemoration throughout the year.

Calendar of Events

Thursday, Oct. 21—General meeting—1:00 P.M.

Thursday, Oct. 21—Opening meeting of the Federation of Jewish Women's Organization at Temple Emanuel, N. Y.
Wednesday, Oct. 27—*Annual Mother-Daughter Luncheon, and Fashion Show*.
Sunday, Nov. 14—Thursday, Nov. 18—Biennial Convention in Cleveland, Ohio.
Tuesday, Nov. 23—Sixth Annual Institute Day. Interesting program.

ROSH HASHONAH GREETINGS

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Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Samuel Gartenberg of 474 Brooklyn Avenue on the marriage of their daughter, Sondra Mona, to Mr. Stanley Weiner of Lawrence, L. I., on Sept. 18th.

Mr. and Mrs. Sidney J. Lipson of 881 Washington Avenue on the marriage of their daughter, Barbara, to Mr. Herbert M. Liss at the Center on Sept. 19th. Congratulations are also extended to the grandmother, Mrs. Hyman Abrams.

Receives Scholarship Award

Miss Linda Garelik, daughter of Mr. and Mrs. Nathan Garelik of 1574 Carroll Street has received the Lucy Stone League Award for the Wharton School of Business open for the first time to women students.

Unveiling of Mr. Horowitz's Monument

The unveiling of a monument in memory of the late Mr. Joseph Horowitz, will be held this Sunday, Sept. 26th at 11:30 A.M., at the Washington Cemetery, Old Section, Brooklyn, N. Y.

Institute of Jewish Studies For Adults

Registration for the Institute of Jewish Studies for Adults will take place on Wednesday evening, October 27th at 8:00 P.M., and daily thereafter.

This coming year the Forum Committee is joining with the Institute in presenting three lectures on "Jewish Life and Thought in the Twentieth Century." The lecturers will be Drs. Robert Gordis, Leo Jung and Abraham J. Heschel.

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THE SHABBOS LOOK

(Continued from page 11)

and then she realized Michael would severely disapprove her riding on the Sabbath, and instinctively the words came from her lips, "Dear God, don't let it happen till evening."

She was praying!

Strangely enough (or was it strangely?) the stirrings quieted.

Michael came out on the porch where Helen was resting, sensing that something had happened to her that he didn't know about. He had to know about everything. His complete possessiveness was something that frightened her—and somehow made her feel specially blessed.

"How long before the first star will come out, Michael?" She tried to keep her voice normal, although it did seem strange in her own ears. He told her, then put his hand inside her palm and curled his fingers around his little hard fist. "The baby's gonna be just like me, Mommy," he said with personal pride.

"How do you know, Michael?"

"I prayed."

She smiled and held his hand very tight. She hoped Michael's prayer would be granted, as hers seemed to have been. The stirrings remained quiescent.

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The Brooklyn Jewish Center Review

October 1954

AN ALBUM OF WORK BY JEWISH ARTISTS IN THE U. S. A.

Reproductions of Noted Paintings and Sculptures

Text by ALFRED WERNER

300 YEARS OF JEWISH SETTLEMENT IN AMERICA

By LEO SHPALL

NOAH'S ARK IN MEXICO

By IMMANUEL KLEINFELD

AN ARTIST'S COLONY IN ISRAEL

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•
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FRIDAY EVENING, NOV. 19 — SATURDAY MORNING, NOV. 20.

•
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*READ DETAILS ON CENTER NEWS PAGE
OF THIS ISSUE*



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DR. BUELL G. GALLAGHER

President of the College of the City of New York

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AN ASSURANCE FROM THE PRESIDENT

THE American Jewish Tercentenary dinner held in New York City on October 21 was an auspicious beginning for the year-long celebration of this memorable date in the Jewish odyssey. The occasion was dignified in addition by the presence of the President of the United States, who touched upon many of the aspects of American and Jewish historic ideals and, indeed, gave an exposition of the essential unity of Jewish and American principles.

Thus, speaking of the twenty-three Jews who settled in New York three hundred years ago, General Eisenhower said: "They were of a people who had done much to give Western civilization the principle of human dignity; they came to a land which would flourish—beyond all seventeenth century dreams—because it fostered that dignity among its citizens."

The President emphasized the partnership between Jew and Christian in the ideal of peace, and recalled Isaiah's prophecy: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever".

In one particular, in his discussion of the administration's policy toward Israel and the Arab States, Mr. Eisenhower made a statement of material importance which should receive the most serious consideration of all American friends of Israel, including those of us who have for many years been active Zionists, whether affiliated or not. The President acknowledged, by implied reference, the anxiety created among Israel's friends because of the proposed shipment of arms to Iraq and other Arab nations. This proposal has for many months met with outspoken and oftentimes angry denunciation on the part of Americans. Indeed, it has ap-

parently been the policy of Zionist bodies to maintain a constant criticism in their own house organs and in the public press. We now have the President's assurance "that in helping to strengthen the security of the entire Near East, we shall make sure that any arms we provide are devoted to that purpose, not to creating local imbalances which could be used for the intimidation of, or aggression against, any neighboring nations. In every arrangement we make with any nation, there is simple assurance that this distortion of our purposes cannot occur." These words were spoken with obvious directness and earnestness.

The question suggests itself: is it either wise or of service to Israel that the former—nay, the present—protest against the administration's policy on arms to the Near East should continue? We all recognize that the exigencies of national defense often make strange bed fellows. Thus, this country is now under the necessity of embracing in a mutual security pact the selfsame Germans who were so detestable to us only nine years ago. We have accustomed ourselves to the superhuman task of eradicating, in a decade, memories of deeds infamous enough to last for all eternity. So it is, even if in lesser degree of our relations with the Arab countries. No one pretends there is much identity, or even similarity, between the American and the Arabian way of thinking and living. All we have in common—if indeed, we have anything in common—is a common distrust of the Soviets. One may debate the wisdom of the Administration policy toward the Arabs, and even assert the certainty of its failure. The history of Arab duplicity in World War I and World War II must not go unnoticed in the assessment of likely or unlikely success for this policy. This, however, is far different from an

assumption and a charge of bad faith towards Israel. Perhaps it is true that in the juggling act which the realities of the Near East force upon the Administration, our government can keep all of the balls revolving without a clash among them. Basic, we suggest, is the fact that the United States, Britain and France have guaranteed the territorial borders of Israel. Our government is entitled to the belief that its word will be kept.

In fine, it is suggested that now is the time for a serious consideration among Israel's friends of a change in attitude toward the administration's Near East policy. We are entitled to constant vigilance and scrutiny of day-by-day developments. This examination, however, should be made within the framework of a belief in the honesty and sincerity of our government. In the absence of any factual demonstration that the policy works ill for Israel and for peace in the Near East, let us not be prophets of doom.

It is realized that the opinions we have expressed will probably not be popular. For they are contrary to the "line" heretofore followed. It would of course be much easier not to break step. We are compelled, however, to this position, first, by simple equity, which dictates that the responsible head of a responsible nation is entitled to a belief in his honesty; and second, by the feeling that it does no good but instead, much harm to Israel to refuse the head of a nation this credence to which his position, his past and his principles entitle him.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בנינו לבן עצמי"

An Intimate Chat Between Rabbi and Reader

Inter-Racial Progress In Our Community

ABOUT a year ago, I expressed in this column my personal views, which I felt represented the views of the great majority of our neighbors with regard to the coming into our section of a number of Negro families. My opinions were written in answer to a letter I received complaining of such influx, and especially of the fact that some of our members were selling their homes to these incoming families.

I endeavored then to point out, as emphatically as I could, how un-American, un-Jewish and un-humanitarian such an attitude was—that for us Jews, who have suffered so much because of racial or religious prejudice, it was particularly unworthy.

I then stated that the only objection we have a right to feel or to express is against those, whether Negro or white, who, in character or in deed, would make poor neighbors in a section, such as ours, of which we are so justly proud.

I am happy to record the fact that my column was most favorably received by our *Review's* many readers. Numerous letters were sent to me by citizens of various creeds, Negro and white, endorsing the views I expressed, and I am glad to be able to affirm that those Negro families who have moved into this section are citizens of a fine calibre, clean and wholesome, anxious to live according to high standards of American citizenship, and just as eager as all of us are to maintain the beauty and attractiveness of our neighborhood.

Now it is unfortunately true that there are always individuals among all peoples—whether white or colored—who, for selfish reasons, will try to take advantage of certain situations. And so we found here, too, men who purchased houses not for themselves, but to turn them into rooming houses. These would definitely deteriorate the entire neighborhood. Had this situation been permitted to continue,

there is no telling what would happen to a district considered one of the most beautiful in Greater New York.

It is interesting to see what can be done, if there is a will and a determination on the part of people to fight a danger. A group of high-minded citizens, home owners in our section, got together about a year ago to form what is now known as "The Crown Heights Taxpayers and Civic Association." The interesting fact about this body is that among its prime movers—and now among its principal officers—are Negro citizens who are just as eager as the old residents to preserve the high standard of our neighborhood. The first task of the Association was to prepare a petition to the City Planning Commission to zone the entire area and thus prevent the conversion of the homes into rooming houses. Volunteer teams were formed who went from door to door to obtain signatures to the petitions. Their efforts were fully rewarded. Thus far almost every block between Eastern Parkway and Empire Boulevard, from New York to Albany Avenue, has obtained classification from the city authority limiting these homes to strictly one- or two-family dwellings.

Their job has only begun. They will not rest until every block in the entire section is so classified. The good results of their efforts are already evident. They have definitely succeeded in stemming the flow of new residents; the old home owners are no longer being tempted by the offers of speculators to sell their property, and already a number of these recent speculator purchasers are offering for re-sale the houses which they purchased and which they cannot now transform—as they had planned—into rooming houses.

The Association has embarked on a more ambitious program to improve the entire area. Thus they have asked the Park Department for better care of the

trees that abound in our section; they have contacted the Sanitation Department to see to it that the street cleaning is improved and the refuse collection be made more frequent; they report to the Department of Housing and Buildings every case of illegal occupancy and conversion that comes to their attention; they succeeded in getting the State Liquor Board to advise them of any contemplated new Bar and Grill in our neighborhood; they have gone to considerable expense to have all the dark driveways and alleyways lit with bright electric lights to make it safe and livelier for people to walk through streets after dark; they have made requests to the city authorities for more police protection of the streets of the Crown Heights area.

The achievement of this Association is one of the finest examples of what can be accomplished when men and women of all creeds and races, with no political or partisan interest, unite in true brotherly fashion to work together for the common good. Above all, the program of this Association can serve as a guide to all American communities now facing the problem of shifting populations. We dare not give vent to old prejudices against people of any race or creed. We, who profess the Fatherhood of God—which is true of both Christian and Jew—must also learn to believe in the corollary of this principle—the Brotherhood of Man. Neighbors should be judged only by the standards of character and ideals, not by the color of skin, nor the religion which they profess. White and Negro alike can and should unite to successfully preserve a neighborhood and thus retain the high reputation it possessed for so many years.

I want to congratulate the officers and members of this Association; to thank all those who conceived this noble idea, and to wish them continued success in their high purpose to make the Eastern Parkway-Crown Heights section in Brooklyn a model of the true American way of life for all American communities to emulate.

Israel H. Perutthal

AN ALBUM

Of Work by Jewish Artists
In the United States

In marking the tercentenary of the Jewish settlement in America now being observed, the *Review* presents here a collection of reproductions of the works of Jewish artists who have contributed notably to the art of this country.

Alfred Werner, art critic and historian, who supervised the tercentenary exhibit at the Young Men's Hebrew Association in New York, has written an account of Jewish artists in the United States and their work.



Moses

Woodcut by ISAK FRIEDLANDER

"AND, THE LORD SAID UNTO HIM, THIS IS THE LAND WHICH I SWARE UNTO ABRAHAM UNTO ISAAC AND UNTO JACOB, SAYING I WILL GIVE IT UNTO THY SEED: I HAVE CAUSED THEE TO SEE IT WITH THINE EYES, BUT THOU SHALT NOT GO OVER THITHER."

DEUTERONOMY, 34, 4.

Text by
ALFRED WERNER

AMERICAN-JEWISH ART AND ARTISTS

by ALFRED WERNER

THERE were about 3,000 Jews in the United States at the time of Washington's presidency, and the rich among them commissioned the fashionable painters, such as the Peales, to do their portraits. By the middle of the 19th century there were already two or three painters of Jewish origin who engaged in portraiture. But it was only between 1881 and 1920, when two million Jews entered the United States, that Jews became a powerful force in this country's civilization. There were, however, several great art enthusiasts who belonged to an earlier group of immigrants, or were the sons of these immigrants. One of these was the merchant prince, Benjamin Altman (1840-1913), a native New Yorker who started his collection of great masters in 1882. By the time of his death it was valued at 20 million dollars—and today it is probably worth many times that sum. He bequeathed his entire collection (which included some of the world's most celebrated Rembrandts) to the Metropolitan Museum of Art. In this connection, we may mention such other benefactors as Jules Semon Bache, Michael Friedsam and Jacob H. Schiff whose generosity enriched the museums of this country.

To a younger generation belonged the Hoboken-born Alfred Stieglitz (1864-1946) who was, perhaps, the first to introduce the new French art to the Western hemisphere. In his gallery at 291 Fifth Avenue he showed works by Rodin, Toulouse-Lautrec, Matisse and Picasso. Stieglitz was also an eminent photographer whose bold pictures revolutionized a craft that was still fairly young and undeveloped. There were several other gallery owners who would, like him, experiment with artists entirely new and unappreciated, among them that courageous and indefatigable lady, Edith G. Halpert, of the Downtown Gallery, the widow of the painter Samuel Halpert. Some of the most successful art galleries in New York, Boston, Chicago, and other



The Talmudists

BY MAX WEBER



Exodus

BY WILLIAM MEYEROWITZ

cities are operated by Jews (Duveen Brothers, Feigl, Neumann, Perls, and Valentin).

America's most famous art historian is Bernard Berenson. He was brought to Boston from his native Lithuania at the age of twelve. Now almost ninety, he has lived the better part of his life in his fabulous villa at Settignano, near Florence, which contains one of the most precious private art galleries and one of the most fascinating art reference libraries in the world, all of it to be bequeathed by the old gentleman to his alma mater, Harvard University. Since his first work, "Venetian Painters of the Renaissance," published in 1894, he has written more than thirty books, by means of which he has educated two generations of students of art. Lord Duveen, the great dealer, who was himself of Jewish origin, relied completely on Berenson's judgment when acquiring great paintings of the Renaissance for the collections of J. P. Morgan or Benjamin Altman. Among living art historians, there is none to match Berenson in knowledge and fame. Still, the country boasts of several excellent art historians and museum directors of Jewish origin. Among the former are Erwin Panofsky of Princeton University, an authority on Durer and on early Netherlandish art, and Columbia's Meyer Schapiro, who has written extensively on the art of the 20th century. Hans Tietze, a Viennese, who died here this spring, and Georg Swarsensky, originally of Frankfort-on-Main, have rendered great service to New York's Metropolitan Museum and Boston's Museum of Fine Art, respectively.

Jewish contributions to painting, sculpture, and architecture in this country are astonishing if we bear in mind that the majority of 20th century Jewish artists did not come from cultivated homes with well-established aesthetic traditions, but were the children of humble Eastern European immigrants who found it extremely difficult to support their usually large families. Some, like the Soyfer brothers, were themselves born in poverty-stricken towns in Tsarist Russia. Moses Soyfer relates a childhood experience which throws light on conditions in an autocratic state:

"One day my brothers and I made drawings of little Alexei, the Crown



The Artist's Young Daughter (left) and His Wife
SCULPTURES BY WILLIAM ZORACH



Coney Island
An Aquatint by ISAK FRIEDLANDER

Prince of Russia, from a photograph. We took the drawings to school to show them to our classmates. During class a boy grabbed and laid them on the desk of the drawing master. After class the teacher called us over and said: 'You may draw whomever you wish, even God Almighty himself, but never, never, *never* dare to draw again a member of the Imperial family.' "

The early experiences of another immigrant, Chaim Gross, were tragic indeed. When, during the first World War, his native town in Galicia was occupied by Cossack troops, the enemy broke into the home of the Gross family, maltreated the parents, and left them near death. Young Chaim eventually escaped from the reign of terror, first to Hungary, and then, in 1921, to the United States. Here the youngster was glad to find employment delivering fruit and vegetables. At night, however, he dashed to his classes at the Educational Alliance Art School where many other talented greenhorns, such as Peter Blume, Adolph Gottlieb, Louis Schanker, and Ary Stillman, were to be initiated into the arts.

As early as 1919 a cub reporter, Maxwell Anderson, now the noted playwright, wrote about the Alliance Art classes: "When we find the East Side Art School doing work in painting, etching, drawing and modeling that equals or excels the best work produced in old-established and reputable school we may be pardoned for enthusiasm and surprise. The immigrant evidently knows more about art than we have given him credit for." Six years earlier, a few young Jewish immigrants had participated in the famous Armory Show of New York, the turning-point in the history of American art. "It exhibited the young painters and sculptors, awakened them to fresh possibilities, and created in the public at large a new image of modernity," Meyer Schapiro wrote about the show. "It forced on many an awareness that art had just undergone a revolution and that much they had admired in contemporary art during the last decades was problematic, old-fashioned, destined to die."

Among the men who, around 1913, changed the face of American art were Abraham Walkowitz, Max Weber, Maurice Sterne, Samuel Halpert, and Bernard Karfiol. Of these, the first three are still



Paintings by the Three Soyer Brothers

Top: The Artists' Parents, by RAPHAEL SOYER. Center: "Employment Agency," by ISAAC SOYER. Bottom: "Studio Rehearsal," by MOSES SOYER

with us. All of them studied for a while in France, and all of them produced works that, for a long time were considered so "shocking" that no one would dare hang them in his home. The first two were bolder in their innovations than the others, since they produced abstract paintings as early as 1912. But all of them agreed that naturalism, the trend prevalent in the U. S. A. during the second half of the 19th century, was inimical to the real goals of art. As Walkowitz superbly put it, "Art has nothing to do with imitation of objects. Art has its own life. One receives impressions from contacts or objects, and then new forms are born in equivalents of line and color improvisations."

All of these artists, and their followers as well, permitted themselves to "abstract" and "distort" for aesthetic reasons. Hence, when Weber had his first one-man show in New York, an outraged critic wrote: "Such grotesqueries could only be acquired by long and perverse practice." Today, Weber is hailed as one of America's "Old Masters," and his paintings of East Side types, his still lifes and landscapes are owned by thirty American museums. Walkowitz became known largely through thousands of exciting drawings of the dancer, Isadora Duncan, made during a period of almost twenty years. Maurice Sterne went to the island of Bali, and later to the Indians of New Mexico, for inspiration. Before his death at the age of fifty-six, Halpert left us hundreds of striking landscapes, painted in France, Italy, Portugal and Spain as well as in America. Karfiol, who died in 1952, was best known for his pictures of nudes, canvases into which he infused his particular quality of tenderness and intensity of feeling.

A group of remarkable artists came to the fore during the depression. These gifted individuals were angrily aware of man's inhumanity to man, they hated injustice, and were, in all of their works, motivated by compassion. The most important of these "Social Realists" is Ben Shahn, who once remarked that while he did not resent artists who painted flowers, he felt that an artist who painted nothing but flowers in an era of turmoil and travail was dodging issues. He became famous with a series of paintings of the tragedy of Sacco and Vanzetti. Other



Playing Children
WOODCARVING BY CHAIM GROSS



The Theologian
BY WILLIAM MEYEROWITZ



The Torah
BY ZYGMUNT MENKES

social realists are: the excellent cartoonist William Gropper; Jacques Levine, famous for his merciless exposés of petty officials, wily politicians, and inhuman Big Brass; and Raphael Soyer, known as the "Pascin of the Humble," or as the "Degas of the East Side," who portrays tired office girls, job-seekers nervously waiting in ante-rooms, and other frustrated people.

Jews are also prominent among the Surrealists who explore the subconscious mind (as do Peter Blume, Raymond Brainin, and Eugene Berman) and among the abstract painters whose work has little or no intentional resemblance to objects in the real world (Adolph Gottlieb, Mark Rothko, Abraham Rattner, Irene Rice Pereira). As for those who occupy themselves frequently with Jewish themes, in whichever medium or technique they prefer, these are too many to enumerate. In a partial list, we would include Max Band, Leonard Baskin, Ben-Zion, Hyman Bloom, Isak Friedlander, A. Raymond Katz, Zygmunt Menkes, Abbo Ostrowsky, and Iver Rose.

There are several Jews among the outstanding sculptors of America. We eliminate Jacob Epstein who, while he was born in New York's East Side, left this country for Europe as a young man, and has long been a naturalized citizen of England. But there is Jo Davidson (1883-1952), who made likenesses of all the great in politics, science, and the realm of letters; William Zorach, who, unlike the modeler Davidson, carves his figures directly out of large blocks of stone; and there is Minna Harkavy, a pupil of Bourdelle, in France, who belongs to the "Social Realists" and grew to maturity in the difficult Nineteen Thirties.

Noteworthy among the younger generation are Herbert Ferber and Milton Horn, who made sculptures for synagogues (Ferber did a near-abstract "Burning Bush" for Millburn, New Jersey; Horn, a more realistic lime-stone bas-reliefs for the temple at River Forest, Illinois); the baroque Expressionist, Nathaniel Kaz; the bold abstractionist, Seymour Lipton (like Ferber, a dentist by profession), and two artists who prefer to work in wood, Chaim Gross and Nat Werner (not related to this writer).

Two of America's foremost architects

were Jews. One of them, Dankmar Adler (1844-1900), is now almost forgotten, though it was he who helped usher in the new style, professionally referred to as "functional" and "organic." Adler, who was brought by his father, a German rabbi, to this country as a child, settled in Chicago and took part in the Civil War. In the 'eighties and 'nineties he designed many important churches, synagogues, theaters and office buildings throughout the Midwest, and he had a large share in designing the structures of the Chicago World's Fair of 1893. One of his pupils was Frank Lloyd Wright, who corrected the notion that the famous slogan, "Form follows Function," that revolutionized architecture had been coined by Louis Sullivan. This dogma was, in Wright's words, "Adler's contribution to his young partner [Sullivan] when he was teaching him practically all the young man knew about architecture."

Albert Kahn (1869-1943) was also born in Germany, the son of a rabbi. He settled in Detroit where he designed plants for the Hudson and Ford Motor Companies, the Packard Motor Car Company, and the Burroughs Adding Machine Company. In 1929 Kahn, dubbed "the world's No. 1 Industrial Designer," was commissioned by the Soviet Government to construct huge manufacturing plants at the mouth of the Volga River. His edifices are both extremely utilitarian and pleasing to the eye.

While all 18th century synagogues in America were built by Christian architects, in the century to follow a few Jewish synagogue builders were to emerge in this country. We mentioned Adler, the creator of the Anshe-Maariv Synagogue in Chicago (which was later converted into a Baptist Church). A more recent structure is Temple Emanu-El on Fifth Avenue, built by Robert David Cohn and associates, in the late 'twenties. It cost four million dollars, and, built in Romanesque style, with a huge dramatic portal, is one of the sights of New York that no visitor should miss.

The temples, built in the last decade or so, are, however, more interesting because they do not imitate historical styles, Romanesque Gothic or Moorish. Constructed with equal attention to beauty and practicability, they express the spir-

itualty of our time more adequately than stylistic throwbacks. The foremost builder of modern synagogues in this country was Eric Mendelsohn, a refugee from Nazi Germany, who died here last year. This spring, New York's Jewish Museum, in a Memorial Exhibition, revealed how much Mendelsohn had done to improve ecclesiastic architecture in the United States. His most important building is the imposing domed Park Synagogue at Cleveland. His outstanding creation in America, however, is a secular building — the Maimonides Health Center in San Francisco, a quick flight of long balconies, each with its fine-lined white iron balustrades, tier over tier seemingly suspended in the sky. With astonishing skill, Mendelsohn avoided the usual grim and dismal appearance of hospitals by dissolving the entire front into balconies, and by stressing the white, light gaiety; thus he endeavored to give the patients the required emotional lift.

Among the younger men we shall mention only Percival Goodman, Professor of Design at Columbia University's Graduate School of Architecture. To this date, he has about twenty freshly original synagogues to his credit. The most charming of them is, perhaps, the one built for the B'nai Israel congregation in Millburn. He achieved a wonderfully quiet dignity in this rather austere structure which fits so well this tree-shaded, green-lawned New Jersey suburb.

ANCIENT ART DISCOVERED IN ISRAEL

A ROOM paved with white mosaics was discovered in Caesaria recently by Mr. S. Yeivin, Director of the Israel Department of Antiquities. The room was discovered in the area adjoining a marble-paved court-yard of the Byzantine period, 4th to 7th centuries C.E.

Among the finds at Caesaria was a seven-ton porphyry statue, dating from the Roman period, of a headless and armless figure on a granite throne. It is one of the outstanding monuments uncovered in Israel.

There are traces in this area of two phases of the Early Arab period (8th to 10th centuries, C.E.). One dates to the Crusader period. Excavations will be resumed next year, the third of this project.

*A Survey of Jewish Life in our Country Since
23 Refugees Arrived in New Amsterdam*

300 YEARS OF JEWISH SETTLEMENT IN AMERICA

By LEO SHPALL

THE history of the Jews in the United States is a story of three hundred years of communal growth and the achievements of a segment of world Jewry whose ancestors found refuge in this country from persecution and oppression. The Jews of the United States have given of themselves and of their wealth to the upbuilding of this country. They have played a prominent role in its external and internal struggles and contributed much toward the political, economic and social progress of this land. The pages of the history of the United States abound in names of Jews who through their deeds have written important pages in the annals of this country.

On September 14, 1654, twenty-three men, women and children arrived at the port of New Amsterdam — now New York — on the *St. Catarina*. They were Spanish Jews, refugees from Brazil, which the Portuguese had taken from the Dutch. These immigrants were so poor that the ship's captain, Jacques de la Mothe, had them haled into court for failure to pay their passage in full. The court ordered that the goods of the Jews should be publicly sold at auction. When this decree was carried out, it was discovered that all their belongings were not sufficient to satisfy the judgment. Two of the Jews were then held in jail until the account was settled.

Peter Stuyvesant, Governor of the colony, was far from pleased with the arrival of the Jews and he expressed his dissatisfaction in a letter to the Dutch West India Company. He was upheld by the clergy, which was concerned with the possibility of a larger influx of Jews and the establishment of a synagogue. The Director of the Dutch West India Company, however, could not antagonize the Jewish stockholders and informed the Governor that the Jews must remain. Thus, the nucleus for the first Jewish community in the United States was formed.

These twenty-three Jews had to face the grim reality that they must fight for their rights. They began their struggle under the leadership of Asser Levy and Jacob Barsimson, who came to the colony a few months before the first settlers arrived. First they gained the right to stand guard in case of attack, later they were permitted to trade. When the British captured New Amsterdam, they con-

tinued their struggle for their rights and eventually received permission to build a synagogue. They dedicated the building on Passover of 1730 and named it *Shearith Israel*, and by the time of the Revolution they constituted a fully organized Jewish community.

Tales about the New World kept spreading, and Jews who fled from Spain and Portugal kept coming to America. Newport, Rhode Island, attracted the Jews by its liberal laws. Here life was peaceful and in the spring of 1658 fifteen Jewish families arrived there. They traded with New York and other nearby settlements, but it was not till 1750 that the Jewish community began to prosper. In that year, prominent Jewish families settled in Newport. The erection of the synagogue hastened the growth of the community, and its reputation for wealth and charity became widely known. Many foreign rabbis, attracted by the marvelous accounts of Newport and its synagogue, came there to preach. The first cantor and preacher of the synagogue was the Rev. Isaac Touro, father of the philanthropist, Judah Touro. When the Revolution began Newport was one of the chief centers of Judaism in this land.

Far from enviable was the fate of the Jews in other settlements in the colonies. In New England the right to inhabit a town was a privilege which could be obtained only upon the consent of the authorities. In Louisiana, the Black Code, which regulated the laws concerning the Negroes, provided that no Jews were to enter. Maryland passed a law barring any person who denied the Trinity. We, therefore, find only individual Jews scattered in these settlements, but no organized Jewish communities. The Jews came to Georgia in 1733. When Janus Oglethorpe, first governor of Georgia, was advised of their arrival, he was somewhat at a loss to determine what to do. As

the charter of the colony, however, guaranteed religious freedom, Oglethorpe decided to let them stay. The settlers brought with them a Torah, two cloaks and a circumcision box, and in 1734, they agreed to found a congregation and named it *Mikveh Israel*.

By the time of the Revolution Jewish communities were established in New York, Philadelphia, Newport, Savannah, Charleston and Richmond. Jewish community life revolved around the synagogue, which also housed the school and served as a center where all communal functions were held. Each congregation had a cantor who also performed the functions of a rabbi. Family ties were preserved, and the Jewish community was closely knit.

There were about two thousand Jews in the colonies when the Revolutionary War broke out. Most of them were well-to-do merchants. Among them were some who embraced the loyalist cause, while the largest number cast their lot with the colonists who performed useful services in many ways, both by serving in the army and by giving liberally of their means to sustain the Revolutionary Cause.

After the War there were many problems to be solved. The Jewish communities suffered a great deal, and much had to be done to revive the communal activities. The Jews of the colonies raised sufficient funds and successfully met the challenge. Everyone felt that a new era dawned and all were glad to welcome it. As an expression of their gratitude, the Jewish communities sent congratulatory letters to George Washington upon his accession to the presidency of the United States. In his reply, George Washington expressed his hope that the time would come when every citizen would sit "under

his vine and fig tree and none shall make them afraid."

The newly formed United States attracted world-wide attention. New immigrants arrived and among them were Jews. Attempts were made at different times to settle Jews on land. In 1820, Moses Elias Levy conceived a plan to found an agricultural colony in the United States and he settled some Jewish families on a tract of land which he purchased in Florida. The American Society for Ameliorating the Conditions of the Jews, a missionary organization, rented farms with a view of settling Jews there, while in 1837, thirteen Jewish families organized an agricultural colony at Warwarsing, Ulster County, New York, and named it Shalom. Henry Castro, a Texas pioneer, established a colony which was named Castroville. Proposals were submitted by Julius Stern, of Philadelphia, and Simon Berman, of New York, to settled Jews on land, and to the same period also belongs the well known project of Mordecai Manuel Noah to found a "City of Refuge" for the Jews which he wanted to name Ararat.

The nineteenth century was a period of activity for the Jews of the United States. The German Jews came here and formed communities of their own. Many settled up North; quite a number, however, found their way out West. New settlements were established in that part of the country and wherever there was a sufficient number of Jews, a synagogue, a school and a benevolent association were founded. Jewish communities in Chicago, Cincinnati, St. Louis, San Francisco, New Orleans and others were founded then. German Jewry began to constitute the majority, and their influence was felt in every command endeavor. Their philanthropic deeds extended also across the ocean, and they were always ready to come to the rescue of their fellow-Jews. When thirteen Jews had been imprisoned and tortured in Damascus on the charge of ritual murder, the Jews of this country registered their protest and appealed to the U. S. Government to help them. When the appeal was made on behalf of the Jews in China, the Hebrew Foreign Mission Society was formed, and money was sent to their aid. Jewish philanthropists like Judah Touro gave of their wealth to help Jewish and non-Jewish institutions abroad, and many

a messenger from Palestine and European communities received a helping hand from the Jews of this country.

The German Jews, influenced by the reform movement in their native land, became dissatisfied with the traditional mode of worship. The first attempt to break away from it was made in Charleston, South Carolina. In 1824, forty-seven members of the congregation Beth Elohim formed the Reformed Society of Israelites, and, in 1844, the dissenters had a congregation of their own. In 1845

A NOBLE COMPANY OF "FRIENDS"

THE Hebrew University is an institution that is close to the hearts of American Jewry. Its first president, who was virtually its architect, was Dr. Judah Magnes, the American rabbi and scholar. Many of its finest schools have been made possible by American generosity.

Now in its seventh year of exile—early during the outbreak of the Arab-Israeli conflict, the Arab Legion cut off the only road leading to Mt. Scopus—the University nevertheless has continued its courses of studies in 46 makeshift quarters scattered throughout Jerusalem.

Recently, on a tract of land deeded by the Government of Israel, groundbreaking ceremonies were celebrated by President Ben Zvi of Israel. Plans have been drawn for the creation of an enlarged university centre on this land, and a medical school nearby. During the coming year, friends throughout the world, spearheaded by the American Friends of the Hebrew University, will help speed, with their generosity, the mutation of these plans into schools, laboratories, library, students' residences and other urgently needed educational facilities. The "Friends" are inviting other devotees of scholarships in Israel to join them. A warm welcome awaits those writing to the American Friends of the Hebrew University at 9 E. 89th St., N. Y. C.

the Emanu-El Society was organized in New York, and in 1846, Rabbi Isaac Mayer Wise came to this country to advocate Reform Judaism. At the same time the proponents of traditional or Orthodox Judaism began to gain a

stronger foothold and the number of congregations increased. There also appeared men like Sabato Morais, Alexander Kohut and others who were supposed to have laid the grounds for Conservative Judaism in this country.

On the eve of the Civil War the Jews of America, as a body, took no action, pro or con, on the issue of slavery. Individually, however, rabbis and lay leaders engaged in the controversy. Some favored slavery, others opposed it. As the slavery issue became the subject of vital discussion, the political crisis grew acute, and war seemed imminent. The Jewish attitude found expression in the columns of the Anglo-Jewish press of that period, which tried to influence public opinion against secession.

When the war broke out Jews fought for the Confederacy and for the North, and many of them rose to high position in both armies. While we find men like Judah P. Benjamin and David Yulee in high ranks in the South, there were men like Frederick Knessler and Phillip Joachimson up North. Many Jews contributed large sums and helped the cause in many other ways.

After the Civil War Jewish immigration increased. This was a period of economic prosperity. They centralized and organized their communal activities.

The year 1881 marked a crucial point in the life of Russian Jewry because of the wave of pogroms which broke out at that time. The Russian Jew saw relief only in immigration. Jewish refugees found themselves huddled in the border cities and ports of embarkation. Western European Jewry organized to help them and set up a machinery to aid the refugees in emigrating to the United States. The Jewish leaders in this country were somewhat bewildered by the sudden influx, but they realized that they must organize assistance, and, on November 27, 1881, the Hebrew Emigrant Aid Society was founded.

The Jewish emigrants from Russia hoped to find in the United States a haven where they would be free from oppression. Jewish youth in general and the enlightened among them in particular saw in emigration a turning point in their life. They wanted to show to the world that the Jews could live from the

(Continued on page 23)

"**S**I, SOY JUDIO." Saying it the little man pointed up at the façade of the house. "Seel" There was a Mogen Dovid above the lintel of the door.

Thus I met Isaac Cohen, who for the past twenty-five years had lived in San Miguel de Allende, in the State of Guanajuato in Mexico. And just as the Mogen Dovid was there on the front of his house, hewn in stone for all to see, thus his life as a Jew was open to all.

Whenever I get to a foreign country, the first thing I do is to look in a telephone book for a name which through tradition has become a Jewish name. When I speak with Monsieur Diamant or with Signor Rosenblum, the country has lost some of its foreignness and acquired a little familiarity. So when I arrived in San Miguel I looked for such a name. The only one I could find was that of Isaac Cohen. I went to visit him the next day.

He was a small man in an ill-fitting suit, a shapeless hat, and he wore no tie.

"I came here from Damascus."

"Are you the only Jew here?" I asked him.

He straightened his shoulders when he answered: "Yes." And again he pointed to the Mogen Dovid, as a peer would at his escutcheon.

When Simon Cohen visited his native Damascus in 1926 his younger brother Isaac was doing odd jobs, trying to help his family keep the wolf from the door. He jumped at the chance of going to the New World with Simon. They landed in New York and Simon suggested that Isaac take a look around and perhaps settle here. But Isaac didn't like New York and accompanied his brother to Mexico City.

At first Isaac helped Simon in the latter's clothing store. But as soon as he spoke a few words of Spanish he went out on his own. He borrowed money from his brother and with it bought a small stock of new clothes. His entire merchandise fitted into one large suitcase; he struck out for the provinces.

The routine was the same no matter where he stopped. On getting off the train—there was hardly any other transportation in Mexico then—he would seek a place to stay. Rarely was there a hotel

The Story of a Remarkable Modern Jewish Settler who Made History in a Mexican Community

NOAH'S ARK IN MEXICO

By IMMANUEL KLEINFELD

On these visits to the city he saw his brother and his family; he visited with members of the small Syrian community, reminiscing about the days in Damascus, and sipping strong, sweet coffee.

It was during one of these stays in the metropolis that he met and fell in love with Raquel Turquia, who had come from Damascus two years previously. Isaac and Raquel were married in 1928 and she followed him to the little town which he had picked some time ago as a place to open a business.

San Miguel de Allende then was a day's journey from Mexico City. The arrival of the little Syrian Jew and his bride hardly disturbed the tranquillity of its colonial past.



The Cohen family. Isaac and his wife Raquel are in the center, middle row. The others are children and grandchildren.

On his travels Isaac had grown fond of the little town, its white houses, red roofs and cobblestoned streets. The town lies like a swallow's nest along a slope of the Sierras Madre. Many artists from the United States and Canada have made the town their home and get new inspiration from the ever changing vistas.

Isaac had had no formal schooling but he had an innate sense of beauty. All his life he had wanted to make his surroundings more beautiful, and now he spent much time decorating his home and his place of business.

In Damascus his father used to read to him, and of all the stories he had heard, the one which had impressed him most was the building of the Ark of Noah. So when he opened his store he named it: Arc de Noe.

The store was successful from the start. His first child was born, a daughter, and he named her Fortuna. His zeal increased to provide a decent living for his family. In 1931 Adela was born, then David, his first son. There hardly was a year which did not greet a new child in the Cohen family.

As his business prospered his status as a man of substance grew. Still there was many a time when walking along the street he was greeted mockingly: "Buenos Dias Pasha!" The latter title referring to his Syrian origin. But Isaac answered:

"I am your father."

"My father?"

"Si, I am a Jew and the Jews are the fathers of all people."

Soon the little store on the Calle de San Francisco was too small. Isaac Cohen, starting with a clothing store, had branched out into hardware, construction materials and tiles. He bought a lot around the corner from the townhall and had the old building which stood there razed.

He then ordered his new house built according to his own plans. He didn't want the services of an architect. A man who had studied architecture in Mexico City or even abroad might want to build the house his own way. Instead he enlisted the services of local masons who had been building most of the houses in San Miguel.

Downstairs would be the store and upstairs the living quarters. Though he was impatient for the house to be fin-



Isaac Cohen's "Ark of Noah," the house and store in San Miguel de Allende, in Mexico, which contains the unique sculptures of the creatures brought in the Biblical ark. He did this because he considered himself a wanderer on the seas of adversity who had found peace and prosperity in a little town in Mexico. The sculptures are to be seen on the roof. Over the door is a stone Mogen David.

ished he didn't hurry his workers. He had been in Mexico long enough to learn that the people had their own pace. Each minute he could spare from his business he spent with the workmen, watching, cajoling, suggesting.

At last the house was finished—that is, to all outward appearances. To Isaac the house was only a frame for his dream. He hired one hundred native sculptors and with them, completely neglecting his business, he worked on designs of animals—all the animals that had been on Noah's Ark. He searched for pictures of creatures to serve as models for his artists;

he even copied from cigarette wrappers and beer bottle labels.

It took the sculptors a long time to hew the animals in stone and to transfer the sculptures to the façade of the building. When the entire front of the house was taken up he had his large terrace filled with other stone animals. For good measure he put in likenesses of Adam and Eve in Paradise, and Cain about to slay Abel. The place of honor in the center was taken by the Mogen David.

The house was inaugurated by the Governors of the States Queretaro and Guanajuato. It was a great day and half

the population of San Miguel was there. They didn't know it, but with the refreshments they were getting an education. They could not help noticing the Mogen Dovid, and when they asked its meaning Isaac Cohen was there to explain.

With his dream expressed in stone, he was grateful and he looked around for someone to share his feeling of gratitude. On the sixth of January, which is celebrated as the Day of Kings in Mexico, Don Isaac Cohen invited the town's poor to come to his house. He gave them corn and beans, the staple food of Mexico. The children received a bag of candy each. This has now become a custom. Each year, on the morning of the sixth of January, a long line of people forms in front of the house of "El Judío."

A year ago Isaac Cohen fell sick; an old foot ailment had grown worse and he had to remain in bed. Many were the well-wishers. Among them was one who said his name was Jesus, a very common

name in Mexico. He said he had been sent.

"By whom were you sent?" Raquel Cohen asked him.

"By the priest. Your husband is very sick."

"I know," Raquel answered simply.

"Your husband is a good man."

"I know."

"Your husband should embrace the Catholic Faith before it is too late, we . . ."

"No," Raquel interrupted him, "never. He was born a Jew and if God wills it he will die a Jew."

On May 21, 1953 Isaac Cohen died.

He leaves not only ten children for whom his diligence has provided a secure future but also the love and respect of his fellow-men in San Miguel, many of whom had not known a Jew before he came among them. Isaac Cohen provided the fitting example.

FROM ISRAEL TO AMERICA

Following is the partial text of a Tercentenary Message by Israel's Prime Minister, Moshe Sharett.

"ISRAEL salutes American Jewry on the historic occasion of its tercentenary celebration.

"With the annihilation of three-quarters of European Jewry, the center of gravity of our world-wide dispersion shifted with one stroke of destiny to the Western hemisphere where sixty percent of our people outside Israel now dwell in full civic freedom and material prosperity. As against the fearful catastrophe which befell us in Europe, the rise of United States Jewry to its present unrivaled supremacy on the one hand and the emergence of independent Israel as a focus of Jewish pride and the pivot of Jewish unity on the other, are the two creative epoch-making departures in contemporary Jewish life.

"Standing on the threshold of the fourth century of its existence, American Jewry must be keenly conscious and deeply proud of its great heritage of Jewish tradition and idealism which has fallen to its lot. Indeed, were it not for the single-minded dedication of the masses of American Jews to the cause of their people, Israel would hardly have arisen while hundreds of thousands of Jews who found refuge in the land of their forefathers would have remained doomed to misery, degradation and constant peril.

"The impressive manifestation of the unity of American Jews in demanding the reestablishment of Israel in the full dignity of sovereign statehood and their massive contribution to the attainment of that objective will never be forgotten.

"Israel confidently looks forward to the support and solidarity of the Jews of the United States in all the trials and exertions which it may still be destined to undergo. It relies on the fruitful partnership between it and American Jewry to enrich Jewish culture, deepen Jewish consciousness, afford protection to all persecuted and menaced Jews, serve the cause of free democracy and universal peace and uphold the high moral principles and social ideals of Judaism."



In gratitude to the townspeople of San Miguel de Allende, to whom he had come as a penniless peddler, Isaac Cohen made an annual distribution of food for the poor. This is a picture of the crowds of Mexican peons who came to enjoy his hospitality. None was turned away.

SAFED, the spiritual centre of Jewish mysticism in the sixteenth century, has remained to a considerable extent a lovely anachronism. The visitor marvels at the magnificent range of hills which is visible from almost every corner of the town. The same hills, with their austere and pure contours, inspired Isaac Luria (Ha-Ari Ha-Kadosh) and his disciples. The streets and lanes, narrow, oriental in aspect, are often deserted. In 1948 Safed was the scene of heroic and bitter fighting. It was liberated by a handful of determined fighters, against overwhelming odds. It still has many ruined and half-ruined houses, particularly in the old Arab quarters. There are houses where the lower storey is repaired and inhabited—often by new immigrants—while the upper storey is still in ruins. Reconstruction is slow but steady. Those houses which have escaped the ravages of war, and many of those which have been rebuilt, still have their tiny balconies and lovely vaulted rooms. Donkeys are still used to carry loads, as cars and lorries cannot enter the narrow lanes. Flights of steps lead down into the maze of winding streets. Further away, nearer to towering Mount Canaan, big new hotels have been built as well as rest-houses for workers, while others have been repaired and enlarged. Tourism is still Safed's main industry. Cool even in the hottest days of summer, it attracts many visitors from all the parts of the country, and even from abroad, who spend their holidays there, or who come for a few days' rest.

Artists have loved Safed for many years, and after the War of Liberation a small group decided to make it their home. Some live there during the summer months, some even the whole year round. They received some help from the authorities who provided the site and helped with building materials. But they were in the main left to their own devices and handed a ruin in the heart of the war-scarred Arab quarter. Today, more artists have settled in Safed and exhibit there. When I visited the town recently ten exhibitions were already open.

The Safed artists have worked wonders—with little money but much effort, imagination and perseverance. The ruins have become lovely homes—not very comfortable perhaps but beautiful. The small houses usually have one or two

vaulted, cellar-like, rooms downstairs—which serve as exhibition halls—and one or two rooms above, where the artists live with their families. Every courtyard has been transformed into a garden and creeping plants cover the old walls, for the painters and sculptors are no mean gardeners. The gardens hide behind high old walls and heavy doors, wooden or iron, and these complete the genuinely mysterious atmosphere that delights all the visitors, especially those from matter-of-fact Tel-Aviv.

Safed's artists have come from practically everywhere. Some have been in the country for decades or were even born in Israel, while some are new immigrants. Some are well-known not only in Israel but also abroad—one of the country's outstanding painters who has made his home in Safed, Moshe Castel, held a successful exhibition in New York. Others are young and still struggling for recognition. There is not, and cannot be, a uniform level of quality. Neither is there anything which could be termed "Safed style." What those painters and sculptors have in common is a deep and sincere love of Safed, its landscape, its atmosphere, its traditions.

Yitzhak Frenkel is one of Safed's best known painters. His wife, Miriam Anis, is also a painter—in an entirely different style. She is, perhaps, Safed's most original artist. She started to paint when she was over forty, and was her husband's pupil. Her Safed landscapes, painted in subdued but luminous tones, greyish and greenish, reveal a strange and haunting world—sad and dreamlike. The houses and streets seem to stand precariously, ready to fall into some abyss, and the rare human beings, painted with a would-be naïveté, easily find their place in this world of dream and legend. Mrs. Anis-Frenkel, with the help of a few (mostly unskilled) workmen, and without the aid of an architect, transformed an Arab ruin into an astonishing house with vaults, arches, decorative stairs, mural paintings (by Frenkel) and with a no less astonishing garden. In this extraordinary, if somewhat theatrical, setting, Mr. Frenkel

Safed has Become the Greenwich Village of the East—only Better

AN ARTIST'S COLONY IN ISRAEL

By MIRIAM TAL

and his wife exhibit their works. Frenkel's own work, brilliantly conceived, vivid and somewhat brutal in color, has retained many characteristics of his buoyant early paintings. In later years, he developed a liking for Biblical subjects, and several large pictures where he wrestles with the theme of the lonely and misunderstood prophet, can be seen at Safed. Safed landscapes, windswept and stormy, and sometimes sun-drenched and weighed down by summer heat, form an important part of his work.

Mr. Arie Merzer, one of the first artists to settle in Safed after the War of Liberation, brings us into a wholly different world—the lost world of Jewish life in the Diaspora of Eastern Europe. Mr. Merzer comes from Poland, and lived in France for many years. During the dark years of Hitlerism, he succeeded in fleeing to Switzerland with his family. Mr. Merzer's art is consciously and distinctly popular. He works on metal.

Mr. S. Holzmann, a well-known Israeli water-color painter, who has recently exhibited in France with considerable success, has made his home in Safed and exhibits there. Holzmann's pictures are an injection of optimism. Luminous, airy, floating; they breathe a profound and healthy vitality, and seem all to have been painted at dawn.

Mr. Leon Issakov, on the other hand, who exhibits at the Alliance School, takes us back to the tragedy of European Jewry. He is a new immigrant from Bulgaria, where he was a well-known painter.

The young Yossel Bergner, who was born in Poland (he is a son of the well-known Yiddish writer, Melech Ravitch) and who has lived in Australia, Canada and Paris, is haunted by the horrors of concentration camps, where many of his friends and relatives perished. But he also illustrates Peretz, interpreting him in an almost surrealist style, and paints Safed landscapes where houses, hills and streets have a dreamlike intensity. His wife, also an artist, Audrey Bergner, an

(Continued on page 23)

NEWS OF THE CENTER

To Our Members:

Many new members have been added to the Center's membership roster during the last month. We welcome these new members into our ranks and extend to them our best wishes for a long and happy association with the Brooklyn Jewish Center. We also thank the many workers who were instrumental in enrolling these new members, and we ask the entire Center family to make every effort to strengthen the ranks of our membership by enrolling their friends into the Brooklyn Jewish Center.

Special Tercentenary Service At Opening Late Friday Night Services

Our Late Friday Night Lecture Services for this season will open on Friday evening, November 5th, at 8:30 o'clock and the service will be dedicated to the Tercentenary celebration which is now being observed throughout the country. Rabbi Levinthal will preach on the significance of this historic celebration in American Jewish life.

Cantor Sauler will lead in the congregational singing and render a vocal selection. We hope that many of our members will be with us at this opening service and will make an effort to attend every Friday Night service during the season.

Kol Nidre Appeal

The officers and Board of Trustees of the Brooklyn Jewish Center take this opportunity of thanking all of our members and friends who have responded so generously to the Center's Kol Nidre Appeal. It is through these contributions that our institution will be able to continue its many activities, particularly in the field of Jewish education among the young and old of our community.

The names of all contributors will be published in a forthcoming issue of the *Review* and all those who have not as yet responded are reminded that their names, too, can still be included in the donors' list if they forward their pledge without delay.

Institute of Jewish Studies For Adults Begins Auspicious Season

The formal opening of this year's Institute of Jewish Studies for Adults took place on Wednesday evening, October 27th. There was a large advance registration of men and women who long before the formal opening signified their desire to take courses at our Center. The Institute offers instruction to men and women in our community in the Hebrew language, Jewish History, Jewish Religion, Bible and other important themes. An excellent staff of instructors is in charge of all the classes and we trust that many men and women of our Center will take advantage of this excellent opportunity to become more familiar with the cultural heritage of our people. All courses are given on Wednesday nights, but there are additional courses in the week morning for those who cannot attend the evening courses. For further information see or write to the Registrar, Mrs. E. N. Rabinowitz, on the school floor of our building.

Sabbath Services

Friday evening services at 4:45 p.m.
Kindling of Candles 4:38 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra or portion of the Torah — "Noah." Genesis 6:9-11. Haphtorah Readings: Prophets, Isaiah 54:1-55:5.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 3:15 p.m.

The lecture in Yiddish by Mr. Sol. Rabinowitz, will be held at 4:15 p.m.

Mincha services at 4:45 p.m.

Daily Services

Morning: 7:00 and 8:00 a.m.
Mincha services at 4:45 p.m.

35th Anniversary Celebration

An impressive series of special events will mark the 35th Anniversary of the Brooklyn Jewish Center and the Thirty-fifth Anniversary of Dr. Israel H. Levinthal's Rabbinate in the Center. Maurice Bernhardt, Center vice-president and chairman of the Thirty-fifth Anniversary Committee, announces this program:

**Friday Evening, Nov. 19th,
8:30 o'clock**

Special Late Friday Evening Service

Guest speaker: Rev. Dr. Elias Solomon, Honorary President of the United Synagogue of America, and spiritual leader of Congregation Shaare Zedek in N. Y.

A special musical program will be offered by the combined Center Choral group of 70 male and female voices under the leadership of Mr. Sholom Secunda, with Cantor William Sauler as chief soloist.

Saturday Morning, Nov. 20th

Rev. Dr. Israel Goldfarb, Dean of the rabbinate in Brooklyn and spiritual leader of Brooklyn's oldest synagogue, Congregation Beth Israel Anshe Emeth, will be the guest preacher.

**Monday Evening, Nov. 22nd,
8:30 o'clock**

Gala Anniversary Celebration in the main synagogue

Guest Speaker: Professor Louis Finkelstein, Chancellor of the Jewish Theological Seminary of America.

Guest Artist: Mr. Richard Tucker, leading tenor of the Metropolitan Opera and former Cantor of the Brooklyn Jewish Center.

An informal reception and social gathering will follow this celebration and refreshments will be served in the Auditorium and Dining Room.

Other Anniversary celebrations will include a special Assembly of the Hebrew and Religious Schools on Sunday morning, Nov. 21, and on Monday morning, Nov. 22, the presentation by the Center Academy students of a play written by the pupils of the seventh grade and based on the Center's history.

Application for Membership

The following applicants have applied for membership in the Brooklyn Jewish Center:

AXELRAD, MOE: Single; Res.: 80 Winthrop St.; Bus.: C.P.A., 113 W. 42nd St.; *Proposed by* A. M. Lindenbaum, Stanley Steingut.

BERNER, ROBERT J.: Single; Res.: 706 Eastern Pkwy.; Bus.: Insurance; *Proposed by* Milton Kaplan, Martin Karlin.

BLUMENTHAL, SAMUEL: Single; Res.: 8792—21st Ave.; Bus.: Merchant, 54 Canal St.; *Proposed by* Max Pearl, Jack Sterman.

BODZIN, PAUL: Single; Res.: 901 Washington Ave.; Bus.: Salesman, 77 Irving Pl.

BUDIN, STANLEY: Single; Res.: 653 E. 92nd St.; Bus.: Clerk, New York City Registers Office; *Proposed by* Robert Sklar.

CHALIFF, MISS MARALYN: Res.: 2035 Union St.

DRASIN, MISS EILEEN: Res.: 105 E. 95th St.; *Proposed by* Eileen Levine, David Yawitz.

FEINSTEIN, MISS HELEN: Res.: 1745 President St.; *Proposed by* Leo Kaufmann, Morris Hecht.

GEFFNER, SAMUEL B.: Married; Res.: 368 Eastern Pkwy.; Bus.: Pharmacist, 810 Washington Ave.; *Proposed by* Robert Fox.

GLICKMAN, MARTIN: Single; Res.: 1673 Carroll St.; Bus.: Bookkeeper, 459 Howard Ave.; *Proposed by* Frank Schaeffer.

GOODMAN, JACK: Single; Res.: 824 E. 9th St.; Bus.: Handbags, 13 E. 31st St.

HAIMS, JOEL: Single; Res.: 1324 Carroll St.; Bus.: Sales, 320—5th Ave.; *Proposed by* N. Schwam.

HOCH, MISS ELAINE: Res.: 899 Montgomery St.

GROSSBERG, HAROLD: Single; Res.: 2018—80th St.; Bus.: Salesman, 1251 Randall Ave.; *Proposed by* Jack Sterman, Max Pearl.

GURVITCH, NATHAN: Married; Res.: 3310 Avenue H; Bus.: Furrier, 243 W. 30th St.; *Proposed by* Wm. Brief, Morton Weinberger.

KARASIK, DR. BENJAMIN: Single; Res.: 766 Belmont Ave.; Bus.: Physi-

cian, 202 Schenectady Ave.; *Proposed by* Herbert Tetenbaum, Robert Fox.

KATZMAN, MISS NATALIE: Res.: 836 Crown St.; *Proposed by* Paul Kotik, Jane Laskow.

KAUFMAN, MISS PHYLLIS ANN: Res.: 316 East 49th St.; *Proposed by* Norman Levine, Jane Laskow.

KRAMER, MISS BLANCHE: Res.: 1245 President St.

KRAMER, MISS ESTELLE: Res.: 1245 President St.

KRUGMAN, MORRIS: Single; Res.: 178 Rockaway Pkwy.; Bus.: Social Investigator, Dept. of Welfare.

LEVY, MISS PEARL: Res.: 372 New York Ave.

LMALUD, MISS ROSE S.: Res.: 320 Lincoln Pl.

MILSTEIN, MISS BLANCHE: Res.: 502 Alabama Ave.; *Proposed by* David Yawitz, Marion Goldman.

NACHAMKIN, JOSEPH: Single; Res.: 1710 Carroll St.; Bus.: Clerk, Paragon Oil Co.; *Proposed by* David Goldstein, Nat Mark.

OPPENHEIM, MEYER H.: Married; Res.: 1357 Union St.; Bus.: Principal, Board of Education; *Proposed by* Leo Kaufmann.

PORTNOY, MISS BERNICE: Res.: 608 Jerome St.; *Proposed by* Eileen Levine, David Yawitz.

RUBIN, MISS ELEANORE L.: Res.: 681 Bradford St.; *Proposed by* David Yawitz, Marion Goldman.

SCHAEFFER, DAVID: Single; Res.: 789 St. Marks Ave.; *Proposed by* Frank Schaeffer, Leo Kaufmann.

SCHULMAN, IVAN: Single; Res.: 1504 Ocean Ave.; Bus.: Jeweler, 31 W. 47th St.; *Proposed by* Bernard Yablak.

SCHWARTZ, HERBERT J.: Married; Res.: 106 Prospect Park West; Bus.: Film Technician; *Proposed by* Harold W. Hammer.

SELEVAN, BERNARD: Single; Res.: 196 Bay 28th St.; Bus.: Knitwear, 92 E. Bway; *Proposed by* Max Pearl, Jack Sterman.

SHIRK, LESTER: Married; Res.: 485 Empire Blvd.; Bus.: Attorney, 565—5th Ave.; *Proposed by* Harry Katz, Leo Kaufmann.

SILVERMAN, MRS. CELIA: Res.: 576 Eastern Pkwy.; *Proposed by* Leo Kaufmann.

TANNENBAUM, MELVIN: Single; Res.: 688 Saratoga Ave.; Bus.: Assistant Office Manager, 302—5th Ave.; *Proposed by* David Goldstein, Nat Mark.

THALER, DR. NATHAN: Married; Res.: 570 Eastern Pkwy.; Bus.: Physician; *Proposed by* Harry A. Moddy, Joseph Pelkey.

WEINER, BERNARD L.: Single; Res.: 1504 Ocean Ave.; Bus.: Dental Supply, 48 Hanson Pl.; *Proposed by* Bernard Yablak, Jack Goodman.

ZELNICK, SEYMOUR: Single; Res.: 42 Sidney Pl.; Bus.: Chief Engineer, 1142 Broad St.; *Proposed by* Paul Kotik.

The following have applied for reinstatement:

CHIPERSTONE, FRED: Married; Res.: 1245 President St.; Bus.: Machinist, 315 Siegel St.

KAMINSTEIN, PHILIP J.: Single; Res.: 1933 Union St.

LEVINGSON, ABRAHAM: Married; Res.: 135 Eastern Pkwy.; Bus.: Attorney, 26 Court St.; *Proposed by* Isaac Levingson.

Additional Applications

BERKOW, MISS BEVERLY: Res.: 416 Hawthorne St.; *Proposed by* Marvin H. Bernstein, Henrietta E. Kayser.

BERNSTEIN, MISS NAOMI: Res.: 480 Lefferts Ave.; *Proposed by* Wm. Brief, Harold Kalb.

BLICK, RICHARD: Married; Res.: 710 Montgomery St.; Bus.: Woodwork, 413 Thatford Ave.; *Proposed by* Irving Wohl, James J. Jackman.

FEIGENBAUM, MISS JOAN: Res.: 2107 Beverly Road; *Proposed by* Wm. Brief, Harold Kalb.

FEIT, MISS BEATRICE: Res.: 97 Brooklyn Ave.; *Proposed by* Chas. Rubenstein.

FEIT, ISIDOR: Married; Res.: 97 Brooklyn Ave.; Bus.: Machinist, 33 Bleeker St.; *Proposed by* Chas. Rubenstein.

GOLDMAN, HARRY: Married; Res.: 577 Empire Blvd.; Bus.: Steel Products, 245 Russell St.; *Proposed by* Robert Fox, Leo Kaufmann.

(Continued on page 22)

THE CENTER HEBREW SCHOOL

THE Hebrew School began its regular sessions on Sunday, September 12. Four hundred students enrolled in our three-day-a-week department for the coming year. New members of the faculty include Mr. Joseph G. Snow and Mr. Daniel Greenstein. Mr. Snow is also an instructor of Hebrew at New Utrecht High School; for many years he was a teacher in the Marshalliah Hebrew High School. Mr. Greenstein is connected with the Hebrew department of the Center Academy.

The two-day-a-week department and the high school department of the Hebrew School began their work on Sunday, September 19. The primary grades held their first session on Sunday, September 26. New members of the faculty in these grades include Miss Ilene Altman, Mr. Harold Kushner and Miss Renee Rosenbaum. All three are honor graduates of our school who continued their Hebrew studies in advanced institutions of learning such as the Herzliah and the Seminary College of Jewish Studies. The

combined registration at all our departments totals over 600.

* * *

Impressive services were held by the Junior Congregation on Rosh Hashana and Sukkot. Mr. Sol Weintraub officiated assisted by the choir consisting of Sol Agin, Joseph Aronow, Robert Kritiz, Joseph Moskowitz, Joel Nisselson and Arthur Viders. Sermons were preached by Rabbi Lewittes. A large children's congregation worshipped in the dining room under the direction of Mrs. Zusman during the holidays. Many children were accompanied by their parents who were very much pleased with the enthusiastic spirit that characterized the services.

New students of the Hebrew School were officially inducted on Tuesday, October 19. These students also took part in the Simchat Torah processions arranged for our school and for the children of the community. Flags were distributed to the children. A series of musical numbers were rendered by the choral group under the direction of Mr. Sholom Secunda.

Junior League Activities

THIS year there have been established two sections of the Junior League. The first section consists of those persons who have just become eligible for the group: namely, boys who are entering college and girls who are seniors in high school. The second section is essentially the Junior League of last year, with admission limited to boys who are college sophomores and girls who are college freshmen.

Junior League I and Junior League II meet on alternate Thursday nights. They follow a master program for the year which provides for occasional joint meetings when the occasion warrants. On the Thursday when a group is not scheduled for a regular meeting, interest groups are being organized for the members.

All Junior League members took part in the special Simhat Torah festival on Tuesday evening, October 19th. Two days later, on October 21st, Junior League II sponsored an election campaign symposium. Prominent persons, representing the major political parties, addressed the

group and answered questions. Although hardly a member of the Junior League will be eligible to ring down the keys on Election Day, it was a most worthwhile experience for them as future citizens in our Democracy.

Election Day Gym Schedule

The holiday schedule will prevail in the Gym and Baths Department on Tuesday, November 2nd (Election Day), and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

Regular Schedule Now in Library

The library of the Center has resumed its regular schedule and is open Mondays, Tuesdays and Thursdays from 2 to 9 p.m.; Wednesdays from 3 to 9 p.m.; and Sundays from 10 a.m. to 2 p.m.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Saul Corwin of 475 Crown Street on the Bar Mitzvah of their son, Seth D., at the Center this Sabbath morning, October 30th.

THE CENTER ACADEMY

WE WELCOMED back our Faculty and our children on September 13th.

* * *

On October 11th, the students of the Academy celebrated Sukkot. After lunch the children marched to the Sukkah. The lower grades marched with flags, led by two students of the Eighth Grade, one carrying the Torah and the other the *Ethrog* and *Lulav*. The remaining students of the Eighth Grade then joined the procession with trays of fruit and dessert. The children sang appropriate Sukkot songs while entering the Sukkah. Gershon Lemberger pronounced the blessing over the *Lulav* and *Ethrog*. Robert Halperin carried the Torah and chanted Anah Adonai Hoshea Nah.

* * *

The pupils of the Seventh Grade are writing an original play dedicated to the 35th Anniversary of the Brooklyn Jewish Center and the 25th Anniversary of the founding of the Center Academy. The play will be presented at a special assembly in the Auditorium on Monday, November 22nd, at 10:30 a.m. The Choral Group of the Center Academy will sing.

To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendations were accepted by the Board of Trustees and will go into effect on January 1, 1955:

"Be it resolved that after January 1, 1955: no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have had at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956, two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

UNITED NATIONS DAY, which is held annually on October 24th, is observed the world over, but it has a particularly significant connotation for all Jewry; for out of the UN emanate many of the policies that determine the peace and progress of Israel. Israel's economic independence can only be assured through the success of the Israel Bond Issue, which enables the new nation to realize its many opportunities for industrial and agricultural growth.

Golda Myerson, Israeli Minister of Labor, and one of the great names in the roster of "Jewish Women of Achievement" in the world today, is in our country at the present time in the interest of the Israel Bond Campaign. Here is a labor of love and devotion to the cause of Israel. We can make her visit fruitful and meaningful through the further purchase of Israel Bonds. In strengthening the economy of Israel we are also strengthening its capacity to serve humanity and to serve the highest interests of democracy and world peace.

BEATRICE SCHAEFFER, President.

"A Holiday Musical Festival"

Although this was, in effect, the theme of our first Sisterhood meeting of the season, held on Monday evening, September 20th, we hasten to add that our program included a brief but busy business session. With the tone of the program set by the inspiring delivery of the patriotic anthems by our Cantor's wife, Mrs. Edith Sauler, followed by Mrs. Peggy Sonnenberg's reverent reading of the invocation, our President, Mrs. Beatrice Schaeffer, greeted the large audience with an interesting capsule account of the inaugural Tercentenary celebration at Rabbi De Sola Pool's congregation, Shearith Israel, the oldest established synagogue here. Quoting Prof. Lyman Bryson who said, "Jews didn't come here to find freedom, they came here to fight for freedom," she added that she hoped "our Sisterhood too would be

restless for the next 35 years," an indication of enterprise and activity. In his message to Sisterhood, our beloved Rabbi, Dr. Israel H. Levinthal, interpreted a passage from the Bible with singular significance for our members, "Blessed shall you be when you come and blessed shall you be when you go," as referring particularly to entrance and return from the synagogue and the inspiration derived therefrom.

"Shepping nachas" in true maternal fashion, our chairman of the evening, Mrs. Mollie Markowe, had the rare opportunity of presenting a charming young musician of note and ability, her own daughter, Shella Nan Markowe, in a fine piano recital of Chopin selections—the "entree" to our Holiday Musical Festival. Our next feature was an added surprise to our delightful program—Harold Kushner, the young son of our Vice-President, Sarah Kushner, having just returned from an exciting and active summer in Eretz Israel, gave us a most enthusiastic account of his "Impressions of Israel." The closing number, presented by our guest artist, Mr. Irving Kritchmar, a well-known concert violinist, included a medley of Jewish holiday tunes, Continental rhapsodies and Israeli selections. A lively social hour concluded a very entertaining evening.

Cheer Fund Contributions

In honor of their daughter Helen's engagement—Dr. and Mrs. I. H. Aranow; In memory of a friend, Mrs. Samuel Cohen—Mrs. Sarah Klinghoffer; In memory of Sarah Klinghoffer's mother—Mesdames B. Aminoff, Rose Bromberg, Jennie Levine, Rose Meislin, Claire Mitran, Peggy Sonnenberg, Iona Taft, Dorothy Wisner, Bertha Zirn.

Kiddush Dates

On Saturday, November 6th, Mr. and Mrs. Julius Kushner will sponsor a Kiddush to the Junior Congregations in honor of the entrance to Columbia University of their son Paul and the safe return from Israel of their son Harold.

On Saturday, November 13th, the Center Academy of the Brooklyn Jewish

Center will tender a Kiddush in honor of the occasion of their conducting the services of the Junior Congregation on that Sabbath.

Federation Jewish Philanthropies

An all-day Conference and Luncheon will take place on Monday, November 1st, at the Hotel Commodore, at which time the keynote speaker will be Mrs. Eleanor Roosevelt. Also a dramatic presentation and other noted speakers. The registration fee, including luncheon, will be \$2.50. Please call Mrs. A. David Benjamin for reservations—MA 2-6959.

Sisterhood Fetes Cantor Wm. Sauler

At our first Executive Board meeting, September 13th, a luncheon was served in honor of Cantor William Sauler's tenth year of affiliation with our Center. Rabbi Kreitman and our President, Bea Schaeffer, paid tribute to our own "sweet singer in Israel."

A Week-End at Lakewood

Sisterhood is making plans for the weekend of December 17-19 at a fine hotel in Lakewood for interested members who will enjoy a midwinter sojourn in the country. More details to follow. Let us know if you wish to make a reservation.

National Women's League Convention

Our President, Bea Schaeffer, will be one of a group of delegates who will attend the biennial Convention of the National Women's League of the Jewish Theological Seminary, our parent body, to be held in Cleveland, from November 14th to 18th.

Sixth Annual Institute Day

Our Institute Day Chairman, Sarah Kushner, and her committee are making plans for a timely symposium and program to be presented at our Sixth Annual Institute Day, to be held at our Center, on Tuesday, November 30th. Noted speakers have been invited, watch for details. Again, Sisterhood will be your hostesses at a delightful luncheon. Please note the date, November 30th, 11:00 a.m.

Jewish Book Month

This year Jewish Book Month will be celebrated from November 4th to December 4th. Make this inventory time on your Jewish book shelf, adding to it

many valuable books of interesting and precious Jewish content, a heritage which is ours alone—no other people is known as the "People of the Book." Take pride in your Jewish library—accumulate books, read them and enjoy them.

Women in the News

Congratulations to our Vice-President, Sarah Kushner, who has been installed for a third year as President of the United Parent-Teachers' Association of the Hebrew Schools of Greater New York.

Calendar of Events

Monday, Nov. 1 — All-Day Conference, Luncheon of Federation Jewish Phil-

anthropies, Hotel Commodore, 10:00 a.m. \$2.50, including fees.

Monday, Nov. 8 — Sisterhood Executive Board Meeting, 1:00 p.m.

Nov. 14 - 18 — National Women's League Convention, Cleveland, Ohio.

Tuesday, Nov. 30—Sixth Annual Institute Day, Luncheon and Symposium. Sarah Kushner, Chairman. Sisterhood your host at Luncheon.

Dec. 17-19—Week-end at Fairmont Hotel, Lakewood, N. J. Special activities will be arranged. You, your husband and children are cordially invited. See Mary Kahn, Chairman, for special rates.

Sisterhood Project Chairmen—1954-55

Mother-Daughter Luncheon: "Hershey" Kaplan, Chairman; Clara Meltzer, co-chairman.

Federation of Jewish Philanthropies: Cele Kenjman, Chairman; Dorothy Gottlieb, co-chairman.

Social Actions: Shirley Gluckstein, Chairman; Bess Gribetz, co-chairman.

Center Review and Center Bulletin: Sarah Klinghoffer and Beatrice Schaeffer.

Kiddush: Fanny Buchman, Chairman; Dorothy Langer, co-chairman.

Membership: Molly Markowe, Chairman.

Cheer Fund: Rose Davis.

Publications: Rose Bromberg.

Youth Commission: Molly Markowe, Chairman; S. Epstein, L. Lowenfeld, co-chairmen.

Red Cross: Molly Meyer.

Joseph Goldberg Memorial Forest: Sarah Klinghoffer and Lillian Lowenfeld.

U.J.A.: Molly Meyer and Hershey

The Saturday Night Clubs

A RECORD-BREAKING number of youngsters are enrolled in our Saturday night clubs. Over 400 boys and girls are now happily settled in 11 clubs, each under the guidance of an experienced, skilled leader. It is unfortunate that we have to date been unable to accommodate the numerous registrants who are still on our waiting list.

During the month of October, all clubs observed appropriately the High Holy Days. Members discussed the significance and importance of the period and were encouraged to attend religious services. The festival of Succoth was the occasion for quiz contests, stories relating to the

holiday, and above all, social events and festivities.

With the onset of Standard Time, the gymnasium and pool were made available to the young membership. It is hardly necessary to report that these facilities continue to be popular.

We can look ahead to the following for the coming month: re-establishment of the Youth Council, organization of a large Hug Ivri Lanoar, appearance of Ha-iton (the club newspaper), annual convention of Metropolitan U.S.Y., and exciting basketball tournament, and Thanksgiving socials.

YOUNG MARRIED GROUP

ONCE again the Young Married Group has embarked upon a program of interesting events pertinent to the younger married set. We have revised our policy somewhat to include more frequent meetings in order to sustain interest and to offer an alternate meeting night to the couples who were previously unable to attend because of previous commitments on that particular evening each month. The group will now meet on the second and fourth Tuesday of each month.

The first meeting of this year was held on September 16th in tribute to our outgoing president, Mr. Arthur Safier, who was presented with a beautifully illustrated copy of the Haggadah. Music, dancing and refreshments completed a most enjoyable evening. The season officially opened, however, on Tuesday evening, October 26th, when an appeal for membership was made through a light dramatic presentation under the direction of Mr. Herbert Levine. Through short talks delivered by our president, Mr. David Gold, and by a member of the Center's Board of Trustees an attempt was made to acquaint potential members with the cultural, social and spiritual benefits to be derived from Center membership.

A truly outstanding program is being planned for our meeting on November 9th. We plan to study the Book of Ruth during the meeting hour with special reference to the moral, in-law relationship and other issues found in *Ruth* which have pertinence to the modern young married person. Refreshments will be served and all young married members are cordially invited to attend.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Talleisim from the following:

Dr. and Mrs. Morris Greenberg in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Halperin in honor of their grandson.

Mr. and Mrs. Armand Dyner in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Bernard Granowsky in honor of their son's Bar Mitzvah.

YOUNG FOLKS LEAGUE

OUR Young Folk's League has accomplished a major achievement this year in the integration of the social and cultural activities of our group with the educational and religious goals of the Brooklyn Jewish Center. As you know, the regular meeting nights of the Young Folk's League were formerly held on Tuesday, but this year they have been changed to Wednesday to enable our girls to have a full gym night.

We have taken advantage of this change by scheduling our meetings to immediately follow the Adult Education Institute Course to be given by Dr. Benjamin Kreitman every Wednesday, at 9:00 p.m., starting November 3rd through April. This course is entitled "Jewish Thought and Practice as Reflected in Rabbinic Literature." Immediately following, we will conduct our regular programs. We have planned it so that there will be absolutely no interference between these two activities and attendance at the series will not interfere with attendance at our meetings.

For a truly enriching experience, we urge our entire membership to avail itself of this opportunity to reap the educational benefits provided by this activity. Members of our Young Folk's League will not have to pay the customary registration charges for this course.

* * *

Another new activity this year is the Arts and Crafts Interest Group, which will meet on alternate Tuesday nights. It is designed to provide an informal and relaxing atmosphere in which our members, under the tutelage of a professional instructor and artist, will draw, paint, sketch, and participate in the creation of other art forms.

* * *

In the last issue of *The Review*, we designated Monday evenings as Young Folk's League Gym Night. It is our plan to make this evening one in which the male members of our group can meet in the gym, participate in various tournaments, and in this way cement the friendships which are made in the other activities of the Young Folk's League.

* * *

On Wednesday, November 3, at 9:00 o'clock p.m., we will present what has

come to be an annual programming event, our own version of "Author Meets the Critics." This year the book to be discussed will be "A Child of the Century" by Ben Hecht. This highly controversial best-seller should provide the material for a stimulating and exciting program for all. One of our own honorary Presidents, Mr. Morris Hecht, will act as moderator. The critics will be Miss Aileen Weisburg, National Publications Chairman of Y.P.L., Mr. Marvin Bernstein, a member of our Executive Board and formerly editor of our own Y.F.L. Newsletter, and Mr. David J. Reingold, a member of our group. Refreshments and dancing will follow the program.

Calendar of Coming Events

Regular Meetings

Wed., Nov. 3, 9:50 p.m.—Author Meets the Critics.

Wed., Nov. 10, 9:00 p.m.—First in Center Forum Series, Mr. Buell Gallagher, President of C.C.N.Y., will deliver address.

Wed., Nov. 17, 9:50 p.m.—Federation Night.

Tues., Nov. 23, 9:50 p.m.—Talent Night.

Nov. 24—No Meeting.

Other Activities

Sun., Oct. 31, 2:00 p.m.—Bowling at Kings Recreation Center, Clarkson & New York Avenues, Brooklyn, New York, and every Sunday afternoon thereafter at the same time and place.

Tues., Nov. 2, 8:45 p.m.—Arts and Crafts Interest Group.

Tues., Nov. 9, 8:45 p.m.—Bridge, Scrabble and Chess Group.

Sun., Nov. 14, 8:30 p.m.—Y.P.L. opening affair, "Raisins and Almonds," tickets \$1.00 in advance, \$1.50 at door at Temple B'nai Jeshuran, 270 West 89th Street, New York City.

Tues., Nov. 16, 8:45 p.m.—Arts and Crafts Interest Group.

Mon., Nov. 22, 8:45 p.m.—Executive Board Meeting.

Other activities will be scheduled from time to time, so we urge you to read your weekly bulletins and listen for further announcements at our meetings.

MICHAEL J. ROSENFELD,
President, Young Folk's League.

Applications for Membership

(Continued from page 18)

GOULD, IRVING R.: Single; Res.: 143-50 Hoover Ave.; Bus.: General Manager, 33-01 Far Rockaway Blvd.; Proposed by Eileen Levine, Marilyn Beckenstein.

HERTZBERG, SAMUEL: Married; Res.: 21 Ludlam Pl.; Woodwork, 413 Thatford Ave.; Proposed by Mr. Tascandi, Mr. Zimmerman.

KAPLAN, MISS BEVERLY: Res.: 3111 Brighton 7th St.; Proposed by Marvin Bernstein.

KATZ, MISS HARRIET: Res.: 273 East 95th St.; Proposed by Mildred Katz, Alfred Miller.

MILBERG, LARRY: Married; Res.: 1732 President St.; Bus.: Owner, 621 Broadway.

NEUWIRTH, MISS LYNNE: Res.: 1474 East 32nd St.; Proposed by Al Glickman.

POLLACK, MISS EUNICE: Res.: 1561 East 13th St.; Proposed by Al Glickman.

ROSENBLUM, MISS CELI: Res.: 1405 St. Johns Place; Proposed by Marion Goldman.

SHAPIRO, MISS JOYCE: Res.: 769 St. Marks Ave.; Proposed by Al Glickman.

SHAPIRO, KENNETH: Married; Res.: 1367 Sterling Pl.; Bus.: Mirrors, 1494 St. Johns Pl.; Proposed by Elmer Riffman.

SICKERMAN, BURTON: Single; Res.: 233 East 91st St.; Bus.: Leather Cutting, 61 No. 9th St.; Proposed by Herbert Raab.

STEIN, MISS LOIS: Res.: 93-40 Queens Blvd., Rego Park; Proposed by Harold Kalb and Marna Spero.

TEPPER, JULIUS: Single; Res.: 1092 Winthrop St.; Clerk, Naval Supply Activities, 3rd Ave. and 29th St.

FRANK SCHAEFFER, Chairman,
Membership Committee.

Congratulations

Heartiest congratulations and best wishes are extended to Dr. Elias N. Rabinowitz, Librarian of the Center, and Mrs. Rabinowitz, Registrar of our Hebrew and Religious Schools, on the birth of a daughter, Lynne Stephanie, to their children, Mr. and Mrs. Daniel J. Robins on October 21st.

300 YEARS OF JEWISH SETTLEMENT

(Continued from page 12)

fruits of the soil and they decided to turn to agriculture. Colonies were established in Louisiana, Dakota, Colorado, Kansas, Oregon and New Jersey. Although the projects ultimately ended in failure, they laid the foundation for Jewish farming, which is at present supervised by the Jewish Agricultural Society.

The nineties witnessed a new influx of Jewish immigrants from Eastern Europe. Most of them settled in large cities. Adjustment to the new environment was difficult. The Eastern European Jew had to struggle for his existence, but his creative ability and perseverance helped him overcome the obstacles. He infused new life into American Jewish life. The immigrants worked in factories and sweatshops and slaved from morning to night, their backs bent over machines, their muscles aching.

As time went on new institutions were founded and new movements launched. Yiddish newspapers and periodicals were founded, the Yiddish theater was organized and men of letters began to enrich American-Jewish literature with their contributions. But there was still a great deal to be done. Jewish education was still at a low level. The old fashioned *cheder* was predominant among the Eastern European Jews and the Sunday School among the German Jews. There

was no organization in Jewish philanthropy, in institutional work and in the religious life.

New leaders arose who saw a need for reorganization. A new generation with different aspirations and a different outlook on life appeared. American-Jewish leadership went to work. New educational institutions were created and modern methods of teaching were introduced. Jewish philanthropy was organized. The synagogue assumed the function of a house of prayer, a house of learning and a house of gathering. The young Jew was imbued with the fact that true Americanization does not mean de-Judaization. He was told that he could be a loyal American and a devoted Jew possessing a knowledge of his people's treasures and preserve an attachment to his traditions, culture and the Jewish way of life. The melting pot boiled over.

Three centuries have passed. American Jewry can proudly point to its achievements. The synagogue and the school have become the central institutions in Jewish life; Hebrew and Yiddish literature is widely disseminated; and Anglo-Jewish literature becomes more and more popular. American Jewry is leading in every endeavor affecting their brethren all over the world, and at the same time, the Jew has become an integral part of

the American way of life, enriching with his contribution every field of endeavor. The American Jew has a pride in his American role and can look for a bright future.

SAFED

(Continued from page 16)

Australian, has a strong sense of humor. She is fascinated by the manifold types of Jews one can see in Safed, Jews from Iraq, Yemen, Morocco, Rumania, Poland, Persia and Tunisia.

Mrs. Sonia Saks, who comes from the United States and has made her home in Safed, is a sculptress, ceramist and painter.

Mr. J. Amitai, who was born in Israel and who has exhibited successfully abroad, particularly in London, is a painter, drawing-teacher and lecturer on art.

Mr. B. Afroyim was born in Safed, came to America with his parents at an early age, worked in Paris and in the United States and finally returned to Safed. His New York subways, cars, tunnels, subterranean pipes, and frightening sewers form a semi-symbolic, hallucinating interpretation of the big city.

The liberation of Safed in 1948, is the subject of a large mural painting, which can be seen in Safed at the Central Hotel. It is by Mrs. Hana Lerner, who specializes in murals. She has also painted a series of large decorative murals in Tiberias.

(Reprinted from the Jerusalem "Jewish Newsletter.")

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THE BROOKLYN JEWISH CENTER REVIEW

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The Brooklyn Jewish Center Review

November, 1954

THIRTY-FIFTH ANNIVERSARY
FOR CENTER • FOR RABBI



Dr. Israel H. Levinthal

"THE VALUE OF THE CENTER WILL LIE NOT IN ITS PHYSICAL STRUCTURE, BEAUTIFUL THOUGH IT BE, BUT IN THE MESSAGE THAT WILL GO FORTH FROM THIS BUILDING INTO OUR HEARTS AND MINDS."

FROM THE ADDRESS BY DR. ISRAEL H. LEVINTHAL
DEDICATING THE CENTER IN 1922

• CENTER BULLETIN BOARD •

35th ANNIVERSARY CELEBRATION

OF THE FOUNDING OF THE BROOKLYN JEWISH CENTER AND
THE SPIRITUAL LEADERSHIP OF RABBI ISRAEL H. LEVINTHAL

PROGRAM OF EVENTS:
RELIGIOUS SERVICES

Friday Evening, November 19th, 8:15 o'clock

Guest Preacher:

REV. DR. ELIAS L. SOLOMON

*Honorary President, United Synagogue of America and
Rabbi of Congregation Shaare Zedek in New York*

Special musical program by combined choral group
under leadership of Sholom Secunda with Cantor
William Sauler as chief soloist.

Saturday Morning, November 20th

Guest Preacher:

REV. DR. ISRAEL GOLDFARB

*Rabbi of Congregation Beth Israel—Ausbe Emeth
in Brooklyn*

Following the services a Kiddush will be tendered in
the Auditorium by the Sisterhood in honor of Rabbi
Israel H. Levinthal.

ANNIVERSARY CELEBRATION AND RECEPTION

Monday, November 22nd, 8:00 P.M.

Guest Speaker:

PROFESSOR LOUIS FINKELSTEIN

Chancellor of the Jewish Theological Seminary

Guest Artist:

MR. RICHARD TUCKER

Leading Tenor of the Metropolitan Opera Company

A reception will follow in the Auditorium and Dining Room

SISTERHOOD PRESENTS SIXTH ANNUAL INSTITUTE DAY

TUESDAY, NOVEMBER 30th

Theme

"THE MODERN JEWISH WOMAN
AND HER FAMILY"

Morning Session — 10:30 A.M.

HYMAN BRICKMAN

*Supervisor of Youth Activities,
Brooklyn Jewish Center*

Address

"ACCENT ON YOUTH"

Afternoon Session — 1:30 P.M.

DR. EVELYN GARFIEL

*The Women's Institute,
Jewish Theological Seminary*

RABBI REUBEN KATZ

of Congregation B'Nai Israel, Freeport, L. I.

Greetings:

RABBI BENJAMIN KREITMAN

MRS. MORRIS B. LEVINE

Moderator

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Brooklyn Jewish Center Review

Vol. XXXVI

NOVEMBER 1954 — HESHVAN - KISLEV, 5715

No. 9

IN TRIBUTE TO OUR RABBI LEVINTHAL

SOME men are overshadowed by the institutions they serve; others tower above them. The celebration of both the 35th Anniversary of the founding of The Brooklyn Jewish Center and of Rabbi Levinthal's ministry there, suggests that in this instance we have a unique relationship between man and institution. Rabbi Levinthal came to the Center 35 years ago, at its inception, and since then he has been its spiritual architect, giving the Center its singular character and personality. At a time when American Jewry was groping for a definition of the Synagogue Center, which would meet the needs of this new world and the modern age, Rabbi Levinthal through the Brooklyn Jewish Center and its variegated program, defined its meaning for the American Jewish Community. Mainly through his talents and efforts it has become one of the most important synagogues in the land, serving as a guide and model to all others.

Yet the great importance of the institution never obscured the man. Both his personality and his eloquence became a powerful influence in American Jewish life, going way beyond the confines of the Center. Rabbi Levinthal had done something that had surprised American Jews, he had returned to the Jewish pulpit its Jewishness.

Phillips Brooks, considered the greatest of American preachers, in his "Lectures on Preaching," delivered at Yale University, said: "Eloquence has been defined, sometimes, as the art of moving men by speech. Preaching, has this additional quality, that it is the art of moving

men from a lower to a higher life. It is the art of inspiring them toward a nobler manhood." Until the appearance of Rabbi Levinthal in the pulpit of the American Synagogue, Jewish preaching was a bare and thin eloquence. With his exposition of the scriptural text, bringing to bear upon it the wisdom of the Sages from the Talmud and Midrash, the sermon became the authentic Jewish word that alone can move the listener, to use Brooks' felicitous phrase, from a lower to a higher life. To hear or read his sermon is to feel that here is a *gilgul*, a transmigration of souls, an ancient midrashic homily in modern garb. Like the Rabbanan d'Aggadata—the Sages of Exposition, he tapped the hard rock of a scriptural text and there gushed forth a fountain of living waters.

Ingenuity and talent alone cannot accomplish all this, it must have with it an abundance of sincerity and human sympathy. The voice, the gesture and the rhetoric of Rabbi Levinthal all combine to impress the listener with his warmth and conviction.

In time the institutions of higher Jewish learning recognized Rabbi Levinthal's great contributions to the art and science of Jewish preaching and made it possible for its inspiration to be transmitted to the new generation of Rabbis being trained in this land. The alma mater of Rabbi Levinthal, the Jewish Theological Seminary, which is the crown and glory of American Judaism, appointed him to its faculty as visiting Professor of Homiletics, and its younger sister institution, the Jewish Institute of Religion,

invited him to be a guest lecturer on Preaching. The power of the authentic Jewish word was never better illustrated than by the preaching and teaching of Dr. Levinthal.

It would be out of character with the subject to conclude these few words of tribute without the quotation of an ancient Rabbinic text. It is recorded in the Mishnah of Shekalim that "Petahiah" was one of the chief officers of the Sanctuary. This same "Petahiah" was Mordecai, who was the saviour of the Jews in ancient Persia, as noted in the Scroll of Esther. Why then was his name called "Petahiah" (which means literally, the one who opens)? *She-bayah potecah be-debarim ve-dorsban; ve-yodeia shivim lashon*, "because he opened matters with a text and he expounded it; and he knew seventy languages." Rabbi Levinthal is the modern "Petahiah"—he brings us the ancient text of Judaism and in a masterful way he expounds it in seventy different ways to show us how it can illumine our path in life.

The Brooklyn Jewish Center and Rabbi Levinthal have been for these many years, blessings to the American Jewish Community. May they both, the institution and the man, continue on to bless us for many years to come.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

Our Past Should Inspire Our Future

IT IS a happy coincidence that we of the Brooklyn Jewish Center are celebrating the thirty-fifth anniversary of our institution at the time when all American Jewry is commemorating its Tercentenary—the 300th anniversary of the first Jewish settlement on this blessed soil of America. For the Synagogue-Center (ours was the second in the country to be built, and still the largest) is a distinct American contribution to Jewish religious and cultural life, marking a new evaluation of the role and function of this oldest Jewish institution, the Synagogue, in Jewish life. It made its appearance at a time when the old Synagogue, with its limited use as a House of Prayer alone, was speedily losing its hold upon the growing American generation; and because of its dynamic program of all-inclusiveness of Jewish activity—social, physical, cultural, as well as what was then understood to be purely religious, it has not only revitalized the Synagogue, but has won the interest of young and old and won them back to all aspects of Jewish life.

Our Brooklyn Jewish Center has served as a model to hundreds of communities throughout the land, so that the Synagogue Center movement, in which we pioneered, has now become the most popular form—both in the structure and content—of the Synagogue in America today.

I am happy on this occasion that it was my privilege, from the very founding of our Center, to be associated with this creative venture, and to have had a share in its achievements.

It is good, of course, to remember the past, the ideals which animated the small group of men who, inspired by this vision of a revitalized Synagogue, devoted so much labor and sacrifice to turn their dream into reality. It is good to recall the manifold activities which we sponsored in all these years, and in many of

which we made notable contributions to the development of Jewish life. But we must not be content with thinking of the past alone. This anniversary must inspire us to consider the future. Just as our commemoration of the Tercentenary of Jewish life in America must not be spent in merely reviewing the record of American Jewry in the last 300 years but should arouse us to face the succeeding years with renewed determination to make Jewish life in America meaningful and creative and so add glory to our people and to our country, so too does this anniversary of our own Center call for a new consecration on our part to those very ideals which animated its founders 35 years ago.

For it is an altogether different Jewish world in which we find ourselves today. The old European Jewries, from which we in America drew spiritual strength in the early years of our Center's existence, are now destroyed and gone. We have to fashion Jewish life from our own midst, here in America. And we saw, in these latter years, the emergence of the State of Israel and the re-birth of the Jewish people in this old-new land. That event, too, means new demands upon American Jewry. We have to fashion the cultural and spiritual bridges to unite these two Jewries—the one in Israel and the one in America. Here, too, our Center must play a significant role. We must heed the words of the Book of Job: "Days should speak, and multitude of years should teach wisdom." The days that are gone should speak to us most eloquently of our new tasks, and the multitude of years with their vast changes should teach us the wisdom that we need to face the problems and the duties of the years to come.

Let us hope and pray that our anniversary festivities may find us facing our

new tasks and new responsibilities with the same spirit of devotion and faithfulness which animated the builders and founders of our Center, so that our beloved institution may make, in the years to come, a new and added contribution to the richness of Jewish life that shall even surpass the fine record of accomplishments of the past thirty-five years.

And towards the realization of this hope, I, too, offer a fervent prayer on this my own anniversary, that I may be privileged to continue to share with you for many years to come the great and sacred tasks that shall confront us.

Israel H. Levinthal



THIS issue of the "Review" is devoted to the 35th anniversary of the founding of the Brooklyn Jewish Center and of the spiritual leadership of Dr. Israel H. Levinthal at the Center. It describes the progress of the Center from its small beginnings to its present position as one of the largest, handsomest and most useful institutions of its kind in the country.

Contents:

Starting on page 5 is a survey of the progress of the Center as reflected in the sermons and addresses of Dr. Levinthal.

On page 12 begins a history of the Center's first twenty-five years written by the late Administrative Director of the Center, the beloved Joseph Goldberg. An account of the last decade has been added.

On page 25 is a history of the Center Sisterhood written by Beatrice Schaeffer, President of the Sisterhood.

THE PROGRESS OF THE BROOKLYN JEWISH CENTER

As Reflected in the Sermons and Addresses of Its Spiritual Leader

DR. ISRAEL H. LEVINTHAL

Following are selections from the addresses of Dr. Levinthal delivered during the years.

The First Anniversary — 1920

ONE year has passed since the writer formally accepted the Rabbinate of the Brooklyn Jewish Center. The Center was then in its infancy. It was but a dream in the minds of about two dozen men, who had faith in the vision they saw. What a mighty change has taken place in these twelve months! What notable milestones in the Center's career have been marked! We have not only witnessed the breaking of the ground upon which our edifice rests—not only have we laid the cornerstone of our holy building, but we see today the last steel beam riveted; we see the brick walls almost enclosing the structure; we see the imposing front of limestone speaking in silent tribute to the beauty and the impressiveness of our

Center; we see, in short, the speedy fulfillment of the beautiful vision that fascinated us all a year ago today.

And not only do the bricks and iron bear testimony to the splendid progress we have made! Only about thirty names comprised the Center membership list, when the committee called upon the writer to invite him to accept the spiritual leadership of their sacred undertaking. Today, only twelve months later, sees our membership near the 250 mark, with all promises that our ideal of 400 will soon be reached. What a glorious and unique achievement this is, and how eloquently it speaks of the devotedness and enthusiasm of the workers at the head of our institution.

Twelve months have marked the realization of our dream, the fulfillment of our hope. We are already a living, working, active, thriving organization. We have established our Sabbath Services.

Our Hebrew School is organized. Our Sisterhood, our young folks, are doing splendid work. Within a week or two, our adult study classes will all be in active service. The soul of our Center has made its appearance even before the body is fully completed. Already, we are moulding Jewish life and Jewish character in this community.

May the next twelve months find us in our completed building, dedicated and consecrated to the cause of God and the service of Israel, with all the facilities and with all the conveniences for which our building will be noted, and which will aid us in developing healthy Jewish souls in healthy Jewish bodies.

The Dedication — 1922

ZEH hayom ose adonoy, nogiloh v'nishmecho vo!"

"This is the day which the Lord hath made, let us be glad and rejoice thereon!" For three long years we toiled and labored and sacrificed to bring into realization the vision which we now behold. What courage, what high idealism inspired the small band of noble men who planned this gigantic undertaking! What zeal, what holy enthusiasm was displayed by the men who were placed in charge of this holy work! Truly may we offer thanks to our Father in Heaven who hath kept us in life, who hath preserved us and enabled us to behold this glorious day. It is the day which the Lord hath made, the day toward which our eyes were set all these years, the day toward which our hearts yearned and our souls aspired.

On the occasion of the Dedication of our sacred edifice, it may be fitting for me to repeat what I spoke when the corner-stone of our building was laid. I then translated the verse of the Psalmist—with which I open this greeting—to mean that not only is this day which the Lord hath made, but: "Zeh Hayom oso

Laying the cornerstone of the Center. (Left) Rabbi Levinthal, Rabbi Bernard Levinthal, his father, and Rabbi Simon Finkelstein.



Adonoy," "This day maketh for Godliness." This day means the strengthening of the vision of godliness in our lives, the increase of idealism in our relationship with our fellowmen. If this day is truly to represent the day which God hath set, then this day must mark the reconsecration of our lives to the God of our fathers, to the Torah of our people, to the ideals of our prophets, our psalmists and our sages—it must mean a new impetus to practical religion, which, as Max Muller tells us, "is life, a new life, a life in the sight of God."

God grant that the holy vision which inspired the men and women to undertake the erection of the Center shall never be dimmed; may peace and good-will ever abide within its sacred portals. And let the pleasantness of the Lord our God be upon us; and establish Thou the work of our hands upon us—yea, the work of our hands establish Thou it. Amen!

Thoughts at the Redemption Fund Dinner

THE Sages of old give a striking interpretation of the familiar words of the Psalmist: "They go from strength to strength." From this statement, Rabbi Levi derived the lesson that the disciples of the wise have rest neither in this world nor in the world to come, for Scripture says: "They go from strength to strength."

A deep truth is emblazoned in these words of Rabbi Levi. There is no rest for the righteous—for those who are imbued with the lofty ideal of bringing God nearer unto the hearts of men. They dare never weary nor tire; they must never rest content; the work is so stupendous, so endless, that they must ever go from one task unto another, from one achievement unto another, from strength to strength!

The same thought is expressed, in slightly different fashion, by another Sage—Mar Bar Rav Ashi—who explained these very words to refer to those who go from the Synagogue to the Beth Hamidrash, or House of Learning. Again the same mystic truth! There is no end in man's spiritual development. He must ever rise higher and higher. He must go from Synagogue to Beth Hamidrash, from Beth Hamidrash to Synagogue, always learning, always aspiring, always

thirsting for more and more of the living waters of our Torah—always eager to go from strength to strength.

As I review today the achievements of the Brooklyn Jewish Center, not only in the year that has just ended but in all the seven or eight years of its existence, I feel that the words of the Psalmist best

portray what we have witnessed and experienced: "They go from strength to strength!" Yea, we were never content to rest on our laurels. No matter what success crowned our undertakings, we continually sought for new worlds to conquer, for new battles to wage, for new spheres to penetrate in order to bring the

A CENTER TREASURE



Among the art treasures in the Center is this Ark Gate, originally exhibited at the Palestine Pavilion of the World's Fair. It is composed of two wrought-iron sanctuary doors, designed by the Israeli craftsman, Isaac Meyer. Across the gate are fashioned letters of solid silver, reading: "There Shall Be Peace In The Land," and "For The Sake Of Jerusalem I Shall Not Rest."

truth of God's Holy Law closer to the hearts and lives of our people. Nothing that is human, nothing that is Jewish, has been alien unto us. We strove to develop our men and women intellectually, physically, socially, morally, spiritually, Jewishly. We were ever guided by the Psalmist's words: *To go from strength to strength!*

And tonight, we again give evidence of the spiritual urge which these words play in our lives. We want to rise from the strength that is ours to a higher strength that must be ours if our sacred work is truly to succeed.

There is no rest for the righteous! There can be no rest for us. Let us determine to continue to go from strength, until—as the Rabbis interpret the remaining part of the Psalmist's phrase—"until every one of us shall behold God, in all His glory and splendor, in Zion!"

The Second Redemption Fund Dinner

IF I were asked to tell in few words the philosophy that underlies the Jewish Center movement in this land—a movement that is making headway in almost every city and town in America—I would say that it blazes a new trail in American Jewish life. It is bringing the old Synagogue back to its pristine glory. It is revitalizing an institution which, from the days of the destruction of the Temple in Jerusalem, has done more than any other to make Jewish life and thought what it is, but which, alas, in the last generation, and in this land, has fallen into absolute disuse.

And it is blazing this new trail in no revolutionary fashion. It is simply going back to the original function of the Synagogue as its name implies. It was the "Bet Hakneseth," "the gathering place" for all Israel, at all times, on all occasions, and for all their varied interests in life. The Synagogue lost its former hold on the Jew because it became transformed from its original function into a mere House of Prayer—to be utilized for prayer alone. For all his other needs in life the Jew was forced to go elsewhere and thus he estranged himself from its beneficial influences. The Center is retransforming the Synagogue so that it has become again the "Bet Hakneseth," the House of Assembly, where Jews may meet for the purpose of securing their spiritual,

intellectual, social and physical sustenance for life.

In speaking of the families of Kehat, of the Tribe of Levi, who were privileged to carry the Ark of God's Law in Israel's journeying through the wilderness, the Rabbis tell us that they walked forward, but with their heads turned backward facing the Ark. This is what we are endeavoring to do in the Center—we are going forward. We are taking into account the new environment in which we find ourselves, the new demands of the age in which we live. But in going forward we keep our faces turned to the Ark of the Torah, to the old traditions of our beautiful faith, never breaking from them but rather clinging to them with greater zest and with added devotion.



Dr. Levinthal Dedicating the Cemetery of the Brooklyn Jewish Center.

But it is a new trail that is being hewn, and therefore the work requires men of vision and understanding, men who are capable of sacrifice. We thank God today, at the approach of the tenth year of our existence, that we, in this community, were blessed with the gift of such men and women, real "Nesi'im," Princes in the Household of Israel.

This Second Annual Redemption Dinner, which commemorates our entrance upon the tenth year of our existence, is a gathering of the Nesi'im, of the Princes of our community. And I call them Nesi'im advisedly. You will recall that

in the Biblical account of the building of the first sanctuary the mass of the people brought their gifts first and the princes or the elders were the last to make their contributions. Yet, at its dedication, we read that Moses conferred the honor of offering the first sacrifices to these very princes. And the Sages comment upon this strange procedure, giving us a striking answer: When Moses first broached these leaders about his plans for the building of a sanctuary they said to him, "Let all the people contribute what they can and what they will, and whatever sum will be lacking, whatever will be the deficit, we guarantee to contribute and to do so gladly." And because they spoke in such fashion, because they gave the opportunity to all Jews to help, at the same time, realizing that of them

more was expected, they proved that they were worthy of the title, "Leaders," and deserved the honor of offering the first sacrifice upon the altar of God.

The men and women gathered at this Dinner tonight speak these very words. "We want all Jews to get the benefits of our institution. We want them all to have a share in its maintenance and support. *U'ma She'me chasrin Onu Mashli-min*, but we are prepared not only to make up the deficit but to help redeem this sacred edifice from its debt." We thank God tonight that in this sacred work of blazing a new trail in American

Jewish life we have real leaders, real Nesi'im, real princes of whom all Israel may be proud.

Tenth Anniversary — 1929

*"Who knows the significance of ten?
I know the meaning of ten!*

Ten are the Divine Commandments!"

THIS familiar ditty sung at the Seder on Passover eve comes to my mind as I think of the tenth anniversary of our beloved institution. If I were asked: "What is the significance of this celebration, what have these ten years meant in the life of Israel?" I would answer that these years were devoted to a consecrated effort to carry on that Jewish tradition which had its start when God spoke the *Asoro Dibraya*, the ten Divine Words, from the Mountain of Sinai!

But our task went further. There is an interesting though quaint question asked by the Rabbis with reference to the tablets of stone on which the ten Divine Words were engraved: "*Lomo Shenayim*," they ask. "Why did God inscribe the commandments on two tablets? One tablet would have been sufficient." And they answer their own question: "*Keneged Shomayim Vo'aretz, Keneged Olam Hazei V'Olam Haba*, To remind us of heaven and earth, to remind us of this life and of the life to come!"

If you analyze the ten commandments, you will see how truly this description applies. The first five, engraved upon the first tablet, all refer to the duties that may be described as *Heavenly*, the other five refer to duties that apply to our relationship with our fellow men on earth. And so, too, the former refer to obligations which assure you the reward in the life to be; the latter bring to you happiness and joy in this life and in this world. The Jewish Torah was a combination of both. The Jewish religion was concerned with the things of earth as well as those of heaven, with the problems of this world in which we live as well as with the problems of the world to come.

Our Center was founded to carry on this principle of the Jewish Faith. All its activities were bounded by this formula: *Keneged Shomayim and Keneged Eretz*. We valued all that was "heavenly" in Jewish life, we labored for the promulgation of those spiritual truths which

have been handed down to us by our fathers. And we did not neglect the "earthly" needs of the Jew of today. We tried to develop his soul and his body, his mentality as well as his physique — we were interested in the completely rounded life of the Jew. Our vision, however, penetrated further. Not only the *Olam Hazei* but also the *Olam Haba* was our concern. We were vitally concerned with the needs of the men and women who make up the present world of the Jew, but above all we labored amidst those who represent our "world to be," our

labor with added devotion, with greater enthusiasm, with still greater sacrifice in behalf of our Center so that through it the Torah, which had its start with the Ten Divine Words and which through prophets and psalmists, sages and rabbis, poets and philosophers have developed through the ages into that vast and wonderful literature—the spiritual treasure-house of Israel—may once again become the inheritance of the Congregation of Jacob!

The Eleventh Anniversary — 1930

THERE is a very beautiful comment offered by the ancient Sages in Israel in connection with God's command to Moses that the Israelites shall build for Him a sanctuary. When God spoke the words, "Let them make unto Me a sanctuary that I may dwell in the midst of them," say the Rabbis, Moses stood bewildered. It is true, definite directions and specifications as to the size of the building, the materials with which it was to be made, the implements with which it was to be furnished, were all given. And yet Moses stood perplexed and he did not know how to fashion this sanctuary. Just then, we are told, God showed him from the height of the mountain, *Es Tavnis Hamishkan*, a model of the very sanctuary, all completed, and it was after this model that Moses, in conjunction with the master-builder, Bezalel, fashioned the *Mishkan* in the wilderness.

A much needed lesson is revealed to us in this interesting legend. The Jewish Sanctuary, if it is to be in truth a Sanctuary, must represent something more than the brick and mortar which fashion it, something more even than the gilded decorations that adorn it. It must be true to a heavenly ideal, an ideal which should instill within it a soul throbbing with spiritual life.

With all due humility, and certainly not in a spirit of boastfulness, we do claim today as we review our work and our achievements in the past eleven years, that we have at all times kept our eyes upon the *Tavnis Hamishkan*, the spiritual idealized sanctuary which glorified the life of Israel throughout all the ages. Our aim, our hope, was to create within our community a Sanctuary that shall be, what it was all through the ages, a Center of Jewish life and for Jewish life.

A RARE ARK CURTAIN



A lovely ark curtain acquired by the Center. It was made in Israel and is embroidered with gold and silver thread.

children, the youth, the future standard bearers of our Faith.

Ten years is but a short duration in the life of a movement or institution. We are not presumptuous to claim that our task is finished, that complete success is ours. Our work is just beginning. These ten years, however, have proven to us that such a program in Jewish life is needed, that an institution such as ours is essential for the quickening of Jewish life.

On, then, with the work! Let us on this sacred day reconsecrate ourselves to

We have at all times endeavored not to lower this ideal to the standards of the day, but, rather, to raise Jewish life to the very heights of that lofty ideal. Because we never permitted ourselves to lose sight of our ideal our Center has indeed been a beneficent influence in the spiritual life of our people and our community. It has endowed our members and the thousands who make use of our institution with a reverence for and an appreciative understanding of the priceless heritage which is ours.

And because we have endeavored to cling to the ideal of the true Sanctuary, our Center, in turn, has become the *Tavnis Hamishkan* for hundreds of communities throughout this land. Hardly a week goes by but some Rabbi or some congregation writes us to learn about our Center, to become acquainted with our activities, that they might take us as a model and inspiration for their own work.

What a great responsibility is ours! How thankful we should be that we have the great privilege of being of service in the development of Jewish life not only in our immediate community but throughout this land as well.

As another year of Center history passes, let us reconsecrate ourselves to cling yet more faithfully to the *Tavnis Hamishkan al Rosh Ha-bar*, to the ideal of the Synagogue as portrayed in the lofty heights of Jewish aspiration, and let us labor, with added devotion and with increased enthusiasm, to turn that ideal into a reality.

Twenty-fifth Anniversary—1945

THIS is the day which the Lord hath made, *Nogiloh V'nismechob Bo*, we will rejoice and be glad in it." These words of the Psalmist come to our minds as we mark the twenty-fifth anniversary of the founding of our beloved Brooklyn Jewish Center.

Our ancient Rabbis, however, find in these words a grave warning as well as a joyous exhortation. They ask, what does the word *Bo*—in the Psalmist's statement—refer to? Shall we rejoice merely "in it," in the day, or "*in Him*," in what the day should symbolize—God? And then they add: Solomon gives us the answer, for he says: "We will rejoice and be glad in *Thee*—in God."

It has become quite customary to celebrate in elaborate fashion anniversaries of institutions or organizations. Every milestone—whether it be the tenth, the twenty-fifth or fiftieth year of existence, is commemorated as if the days alone were cause for glorification. In so many cases, these anniversary celebrations are the only signs of life which the institutions evidence. They recall an event which occurred many years ago, but which has lost its significance for the present and which holds no hope of active life for the future. They merely celebrate *the day*, but forget why the day became meaningful. In all humility, I feel that we of the Brooklyn Jewish Center may, in all sincerity, say with King Solomon: "*Nogiloh V'nismechob Boch*," "We will

BEAUTY IN THE CENTER



The design of the Center interior is beautiful and warm. Above is the altar of the Synagogue, and below a view from the staircase leading to the lobby.

THE WAR YEARS IN THE CENTER



During the war the Center was a place of varied activities. Here is a typical scene of women engaged in Red Cross work in the Center's auditorium.

rejoice and be glad in *Thee*—in God!"

A spirit of jubilation permeates our hearts not merely because twenty-five years have passed since our Center was founded, but because the Center, in all these years of its existence, radiated *Godliness* in the life of our community; because the Center, in this quarter of a century, was effective in planting Godly ideals in the hearts and minds of all who came under its beneficent influence.

And if this day is to be yet more meaningful to us, we must resolve to make the Center ever increasingly effective in moulding our lives as Jews.

"This is the day which the Lord hath made!" Let us re-translate the words to mean: "This is the day which *maketh Godliness*," and then we shall have a right to rejoice and be glad in it.

FIVE NOTABLE TRIBUTES TO DR. LEVINTHAL on the 25th ANNIVERSARY

Chaim Weizmann

Delighted hear Center celebrating twenty-fifth anniversary together with that of its distinguished founder stop Would have given me great pleasure be able join personally in many and well merited tributes paid to Rabbi Levinthal on this happy occasion stop His great work has made Center powerful inspiring force in American Jewry maintaining radiating best traditions our people and our faith stop With all my heart I wish him very many more years of fruitful endeavour in the task he loves.

Judah L. Magnes

Dear Dr. Levinthal: I was happy to hear about the celebration in honor of your completion of twenty-five years of service at the Brooklyn Jewish Center.

May I extend to you my best wishes for many, many more years of strength and good health, so that you may be enabled to continue your distinguished work on behalf of our people, our Torah and our land.

Nicholas Murray Butler

I am most happy to record my impression of the great dignity and wide usefulness of the Brooklyn Jewish Center, which I had the honor of visiting at the time of its formal dedication.

It is undertakings such as this, springing out of the generosity, the devotion and idealism of our American citizens, which contribute year by year such powerful influences to the upbuilding of true civilization among us.

Dr. Cyrus Adler

A GOOD many Jews are Rabbis by inheritance, as well as by choice. This is particularly true of Dr. Levinthal. He comes from Philadelphia, where so many good people come from, backed by the reputation of his distinguished father, but like a true man he did not live upon

this reputation but succeeded in making one of his own. What he has done in the community of Brooklyn is extraordinary, and the great enterprise of the Brooklyn Jewish Center, of which he was the inspiring force, has been carried out both in general and in detail more effectively than in any similar institution that I know of in the country.

He is a preacher of distinction and has known how to employ the ancient Jewish learning to meet the religious needs of the present-day Jew in a most remarkable fashion. He is a master of the use of the Midrash; indeed, some people even say that he is a creator of Midrash himself.

Doctor Levinthal, fortunately for his community and for the rest of us, however, never became a specialist. He does not specialize in preaching, he does not specialize in communal work, or in social work, or in literature, but he has contributed to them all. He is really a Rabbi who, as I understand it, is a man of learning and piety, studies and practices, teaches the Torah and endeavors to make it the path upon which his people tread. He teaches them, he encourages them, he comforts them and has their Jewish life and their human well-being constantly at heart. He is indeed the Rabbi.

Stephen S. Wise

RABBI Israel H. Levinthal, of the Brooklyn Jewish Center, will within a few days complete twenty-five years of distinguished, indeed, of unique service. Rabbi Levinthal has shown forth as perhaps no other man has in the midst of American Jewry that a Jewish Center need not become non-synagogal or anti-synagogal, that, in addition to being a Jewish Center, it may be centered on the things of Jewish learning, on the things that lead to intense and vital participation in every Jewish cause.

Rabbi Levinthal has made himself felt in American Israel. Though himself a historic traditionalist, he has a generous

understanding of and a real capacity for sympathy with viewpoints other than his own. He is firmly Conservative, withal genuinely liberal, and has come to be an outstanding protagonist of those groups in American Israel who are coming to

TRIBUTES IN VERSE TO RABBI LEVINTHAL

YOU have inherited an honorable name,
And you are called by an honorable title;
You have added honor to both.
The lies about our people have become so swift and many
How can the single truth overtake and answer them all?
It will live, the easy-going say.
Yes, the truth will live,
But only if such as you live and work
And only where such as you work and live.

CHARLES REZNIKOFF.

SOMETHING of fire there is in men who lead;
They purge our hearts of dross; they leap the bars
Of time and space; their lives in every deed
Are quests that travel upward toward the stars.

Thus while the earth along its orbit goes
Your voice lifts us to seek the Holy Name;
It burns away the weight of human woes;
It finds our care-bound souls with tongues of flame.

ELIAS LIEBERMAN.

understand that the old divisions and, indeed, divisivenesses are of minor import, compared with the major issue of unifying loyalty to the basic teachings and aspirations of the people Israel.

I send heartfelt and joyous salutation to my friend and comrade.

JUDAISM—A LUXURY OR NECESSITY?

By DR. ISRAEL H. LEVINTHAL

This is a condensation of the Kol Nidre Sermon delivered by Dr. Levinthal in 1932.

THERE is an interesting discussion among the ancient Rabbis as to what occurred at Sinai when the Jews accepted the Torah. "Six hundred thousand angels descended from the heavens," said one sage, "an angel for each of the 600,000 Jews, and they placed upon the head of every Jew a luxurious crown." "Not crowns did they place upon the Jews," interposed another sage, "but the angels girded every Jew with *Klei Zayin*, with weapons with which to defend themselves in battle." A third rabbi enters the discussion and gives his version of what took place. "Two angels descended for every Jew. One placed upon the head of the Jew the beautiful crown and the other girded him with the weapons of defence."

The rabbis wanted to know what was the attitude of the Jews toward the Torah which they accepted at Sinai. How did they look upon it? How did they regard this Judaism with which they were clothed at Sinai? One rabbi says, they looked upon it as a beautiful crown, a luxurious ornament that was to adorn their life. "No," said the second sage, "the simile is not altogether correct. A crown is a beautiful thing, but not a vital necessity of life. It is a luxury, an adornment, without which one may well get along." The Jews looked upon their Judaism, their Torah, not as a crown, but as *Klei Zayin*, as weapons, without which no soldier could ever dream of going to battle. The Torah was his shield, his armor, to protect him against the onslaughts of enemies. It was his spear with which he attacked the false teachings that hindered the progress of humanity. "You are both correct," was the judgment of the third sage. "Judaism, to the Jew, was his crown of adornment, and at the same time the instrument, without which he could not live,—that gave him

strength and sustenance in the battle of life."

Those who have the faintest conception of Jewish history know that this third rabbi was correct in his portrayal. The Torah was to the Jew a crown of beauty and glory. It was to him a luxuriant jewel. It beautified and dignified his life. But it was more, and meant more to him. He never regarded it simply as a luxury, without which he could also face life. Judaism was his *Klei Zayin*, his weapons, with which to face the battle of life. He could not conceive of life without his Judaism. Not a luxury but a necessity, a vital, glorious necessity, it was to him throughout all the ages.

The tragedy in Jewish life today, a tragedy which the economic depression brought to light, is just this, that our people changed their whole attitude toward Jewish life and Jewish values. Judaism is no longer looked upon as a necessity, as the weapons without which we cannot face the battle of life, but as a luxury, a crown of adornment, an ornamental jewel. We indulge in luxuries when money is abundant. We discard luxuries when wealth is no longer ours. That is the attitude of many Jews toward their Jewish responsibilities today. In the days of prosperity there was an orgy of building in America. Millions of dollars were spent in building Synagogues, Centers, Temples and Schools. Some thought that we have here signs of a real renaissance of the Jewish spirit. Today, however, when the era of prosperity has vanished, we find these Synagogues and Temples and Centers abandoned and forsaken. Evidently, their former contributions and support was merely the gesture that the yearning for luxuries revealed in their lives. They built luxurious homes and purchased luxurious automobiles, and so they also built luxurious Houses of God. Now that the bubble of prosperity has burst, there is the attitude that all this is a luxury. We can dispense with

all Jewish responsibilities just as we dispense with other luxuries in our material life. But Jewish life, Jewish ideals, Jewish institutions that foster these values, are not luxuries. They are our *Klei Zayin*, without which Jewish life cannot be sustained.

If you turn to our own Center for a moment and think of what it has done for our community, you must admit that it was and is both an *Atarah*, a glorious crown, and our *Klei Zayin*, our weapons with which we moulded a stronger Jewish life. This Center gave honor and distinction to the Jews of our borough. Like a crown upon the head, this institution reflected dignity and glory to all the Jews of our community. But it was not only a jewel of adornment. It was literally the *Klei Zayin* for thousands of our young men and women who, through its pulpit, its platform, its schools and classes, drew new strength to live as Jews and to make sacrifices for Jewish ideals.

You men and women realized this truth, and in all these years gave to it your substance and support because you felt that though it served as a luxuriant jewel to adorn your spiritual life, it became also a vital part of your very being, it was the bread of your Jewish life, without which there can be no life. It is this attitude that you must continue to display in the days to come, and your example will give new inspiration and understanding to our brethren throughout this land.

We are told in the Talmud that the sacred Temple in Jerusalem was guarded throughout the twenty-four hours of the day. The *Anshe Mishmar*, the Men of the Guard, to whom was entrusted this task were divided into groups — those guarding in the hours of day and those guarding in the hours of night. The former had an easy task, the position being more one of honor and dignity. There was little chance that thief or enemy might harm the Temple in the glaring

(Continued on page 27)

A HISTORY OF THE BROOKLYN JEWISH CENTER

By JOSEPH GOLDBERG

The following, in condensed form, is a history of the Brooklyn Jewish Center, written by the late Joseph Goldberg ten years ago for the 25th Anniversary Book. Mr. Goldberg, beloved Administrative Director of the Center, had prepared the best history of the institution that anyone could write, for like Dr. Levinthal, he had been with the Center from its inception, and served it with a zeal and loyalty seldom found in any personnel. On the occasion of this 35th Anniversary, the REVIEW reprints this document, believing that no other summary of the Center's wonderful development could so well record it. The succeeding ten years are reviewed at the conclusion of this history.

PROPERLY to evaluate the first twenty-five years of the existence of the Brooklyn Jewish Center one would have to combine the history of the entire Synagogue-Center movement in this country with the history of the Eastern Parkway Jewish community, of which the Center is an integral part.

The Brooklyn Jewish Center was the second Synagogue-Center to be organized in this country, and is one of the largest institutions of its kind. It has also played an important role in the growth and development of the Eastern Parkway community.

In 1918 there appeared on the American horizon a new movement, the Jewish Center. It was launched by Professor Mordecai M. Kaplan in his attempt to find a solution to the problem of the survival of Judaism in this country. The Synagogue of old, he felt, was not only a place of worship; it was also a place of study and a place of fellowship. To restore the ancient function of the Synagogue in an atmosphere of modernity that would be particularly attractive to the American youth, he suggested the organization of the Jewish Center. Together with a group of supporters and followers he organized the first "Jewish Center" in

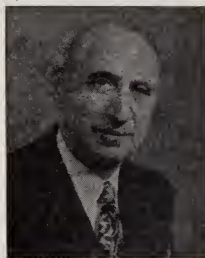
this country on West 86th Street, in New York. The President of this Center was the late Joseph H. Cohen. His brother, Louis Cohen, also deceased, was then a recent arrival in the newly developed Jewish community of Eastern Parkway. He, together with Moses Ginsberg and Samuel Rottenberg, sponsored the organization of the Brooklyn Jewish Center. The organization was incorporated in January, 1919, and from then on rapid progress was made.

During that month permanent officers were elected. Mr. Samuel Rottenberg became the President, and continued in that office for a period of ten years. On October 17th a Committee called on Rabbi Israel Herbert Levinthal, the spiritual leader of Temple Petach Tikvah, and extended to him a call to become the rabbi of the newly formed Center. A number of the leaders of the Center were at that time members of the Temple. They knew the young, promising Rabbi intimately and they admired his qualities of leadership, his zeal, enthusiasm and oratorical ability. Rabbi Levinthal accepted the call and thus began a happy union that has meant so much to the Brooklyn Jewish Center and the community. Temporary offices were opened at 881 Eastern Parkway, and placed in charge of the newly elected Executive Secretary, Joseph Goldberg. In December, the Brooklyn Jewish community was given an opportunity to honor the new spiritual leader of the Center at a dinner held at the Brooklyn Academy of Music. The speakers included Rabbi Bernard L. Levinthal, father of the guest of honor, Dr. Judah L. Magnes, Justice Edward Lazansky, Rev. Z. Hirsch Masliansky, Samuel Rottenberg and others.

Impressive ceremonies marked the laying of the cornerstone on June 13, 1920. In planning this event, the members had to designate the person who was to have the honor of laying the stone. Some felt that the distinction should go to the President of the institution. Mr. Rottenberg declined. It was customary, he said, that such honors be awarded to the person

TO JOSEPH GOLDBERG

By Dr. Israel H. Levinthal



IT is customary in Jewish life,—and, indeed, it is a noble privilege—to remember on all joyous occasions those beloved ones who, alas are gone and cannot share the joy that is ours.

There are many such men and women with whom we associated in the Brooklyn Jewish Center and whom we recall with affection today when we celebrate the thirty-fifth anniversary of the founding of our institution and my own ministry in it. These are the men and women who served with zeal and devotion in the erection of the building and in fostering its work, particularly in the early years of the Center's existence. Their names are indelibly engraved upon our hearts.

There is, however, one whose name must be mentioned, and whose spirit will be among us as we rejoice in the glorious record of our thirty-five years of service to our beloved faith and people; it is the name of Joseph Goldberg. For almost the entire period of these 35 years he served with devotion and distinction as our Administrative Director, and a large measure of the Center's success is due to his indefatigable labor, to his wise counsel in helping to plan and to carry to fruition the wide program of our manifold activities. Humble and modest as he was, we are confident that this spirit will rejoice to know that his memory is affectionately recalled by all of us on this notable and joyous occasion.

PRESIDENTS OF THE BROOKLYN JEWISH CENTER



Louis Cohen



Samuel Rottenberg



Isidore Fine

making the largest contribution, but this should not be the method used by the Brooklyn Jewish Center. The distinction should be conferred upon those who, because of their service to our people and our faith, deserved to be so chosen. He then suggested that the honor go to Rabbi Bernard L. Levinthal, chief rabbi of Philadelphia, and that he be assisted by Rabbi Simon Finkelstein, Dean of the Brooklyn Orthodox Rabbinate, and Rabbi Israel H. Levinthal. This suggestion met with the unanimous approval of the members.

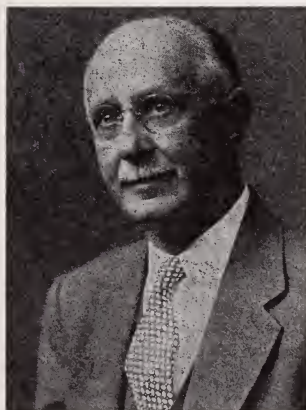
Within the next few months the membership grew to two hundred. As soon as the basement (now the gymnasium) was finished, a temporary roof was built over it and High Holy Day services were conducted there in September 1920. Don Fuchs, former chief Cantor of the Vienna Kultus-Gemeinde, was the cantor. The Sisterhood was then organized, and several young folks clubs were formed. The Hebrew School was opened on November 15th, with a registration of seventy-one children for the afternoon sessions, and fifteen adolescents for the evening classes.

In January 1921, the first late Friday evening services were established, and the Hebrew School was supplemented by classes for adults which, in later years, developed into the present Institute of Jewish Studies for Adults.

In April of the same year a historic Jewish event occurred. The first Zionist delegation from abroad arrived in this country to organize the Karen Hayesod. It consisted of Prof. Chaim Weizmann, Prof. Albert Einstein and the late Menachem M. Ussishkin. They received a tremendous ovation from New York Jewry,



Joseph M. Schwartz



Judge Emanuel Greenberg



Dr. Moses Spatt

culminating in a great demonstration at the Metropolitan Opera House. The Hebrew Schools of Greater New York decided to arrange a parade and reception in honor of the guests and the Brooklyn Jewish Center, even in its unfinished state, was chosen for the demonstration. This was the first time that our Borough was selected as a place for a city-wide Jewish function. Two thousand pupils, representing all Hebrew schools in the city, paraded on Eastern Parkway with their school banners and were reviewed by Dr. Weizmann, Mr. Ussishkin and Dr. Schmaryah Levin from a stand erected in front of the Center building. The review was followed by a mass demonstration in the temporary auditorium, located in the basement.

In September, 1921, we were able to make use of the Synagogue for the High Holy Days. We now wished to expand our Jewish activities into the field of general education. Plans were formulated for the organization of weekly Forum Lectures and Discussions, to be held on Monday evenings throughout the season. The Forum was to be devoted to the discussion of general problems by men and women prominent in various fields. It was opened on January 16, 1922, and has continued uninterruptedly to this day. The Forum broadened its program. Arrangements were made with Columbia University to conduct an Extension Department at the Center. Classes were established under professors designated by the University, and the students received credit for courses taken. The Yiddish lectures arranged at the conclusion of the Forum seasons were added features to the educational activities. They were addressed by some of the leading men of Yiddish letters, among them, Dr. Chaim Zitlowsky, David Pinsky, Sholom Asch, Abraham Reisin, Zalman Schneour, Chaim Greenberg and S. Niger.

Applications for membership rapidly increased and, by November 1922, we had five hundred members. The Physical Training Department was opened and immediately became a most popular addition to Center activities.

The seating arrangements in the new Synagogue created a question that aroused a great deal of controversy. Should the men and women be seated together or should the strict orthodox rule of sepa-



The opening of the Nazi-Banned Library at the Brooklyn Jewish Center. Left—Z. H. Rubinstein, an editor of the "Jewish Day," former Borough President Raymond Ingersoll, Dr. Will Durant, Samuel Rotenberg, Joseph M. Schwartz, Edwin Markham, the poet, Prof. Albert Einstein, Heinz Liepmann, Dr. Israel H. Levinthal, Pincus Glickman and Joseph Goldberg.

At right is a reproduction of the invitation to the dinner inaugurating the library.

YOU ARE CORDIALLY INVITED TO ATTEND A
DINNER
TO BE TENDERED TO
PROF. ALBERT EINSTEIN
AND
HEINZ LIEPMANN
VISING GERMAN NOVELIST WHOSE WORKS WERE BANNED
BY NAZI GERMANY
ON THE OCCASION OF THE INAUGURATION OF THE
AMERICAN LIBRARY OF NAZI-BANNED BOOKS
SATURDAY EVENING, DECEMBER TWENTY-SECOND
NINETEEN HUNDRED AND THIRTY-FOUR
PROMPTLY AT SIX THIRTY O'CLOCK
AT THE
BROOKLYN JEWISH CENTER
SIX HUNDRED SIXTY SEVEN EASTERN PARKWAY
BROOKLYN, NEW YORK

rating the sexes be enforced? The membership, then as now, was varied. A great many came from Synagogues where the orthodox ritual prevailed, while some belonged to temples where mixed pews and even mixed choirs were permitted. Still others had in mind a Center for the new generation of American-born, and felt that the Synagogue should adopt a more modern outlook in such matters. The committee wrestled with the problem at numerous meetings. The majority recommendation was in favor of permitting men and women to sit together in the two center aisles, and of reserving the extreme left section for men who preferred their own section and the extreme right section for women who wanted to sit alone. This arrangement was adopted and is still followed at the Saturday morning and holiday services.

With the membership continually growing, some thought had to be given to the organizational structure of the Center. Theretofore, the administration was in the hands of the officers and de-

partmental committees, each committee being headed by a chairman. The committees functioned separately when their particular problems were discussed, and as a Committee of Committees when decisions of general policy were to be adopted. It was therefore agreed to elect a Board of Directors of thirty, with an Assistant Board of equal size. These two bodies were later replaced by a Board of Governors of one hundred, which is still in existence. In addition, a Board of Trustees was created in 1923, consisting of eighteen members, to meet the requirements of the Religious Corporations Law, which vested the legal responsibility for the functioning of a religious institution in a body of that size.

December 31, 1922, was set aside for the dedication of the Center. The late Henry Seinfel was appointed Chairman of the Dedication Committee. The proj-

ect called for a special service on Friday evening, December 29th, with Dr. Elias Solomon, President of the United Synagogue of America, as the guest speaker. On Saturday morning, December 30th, the special services were addressed by Dr. Julius H. Greenstone, of Graetz College, Philadelphia.

The official dedication services were held on Sunday morning, December 31, 1922, with the following participating: Louis Marshall, President of the American Jewish Committee; Dr. Nicholas Murray Butler, President of Columbia University; Dr. Cyrus Adler, President of Dropsie College; Aaron W. Levy, President of the Brooklyn Federation of Jewish Charities; and Rabbis Jacob Kohn, Israel Goldfarb and Alexander Basel. Rabbi Israel H. Levinthal delivered the dedication sermon.

Following the celebration came the everyday problems of making the institution function. Our prime motive was to create more and more activities, and to interest every member of the Center family. We wanted the Center to be a bee-hive of Jewish and general activities, and in this we believe we succeeded.

The dedication of the Brooklyn Jewish Center and its subsequent activities brought forth a great deal of publicity in New York and out-of-town publications. Jews all over the country came to know of the existence of a new type of institution, aiming to promote the religious, cultural, recreational and social well-being of the community. The idea of "Synagogue Center"—as it was later called—spread far and wide, and other communities began to plan institutions of a similar character. Much of the Executive Secretary's time was consumed by interviews with committees from all over the country, each wanting to know how the institution operated, how it was financed and how it was built. Our floor plans were widely in demand, and so was our literature dealing with all aspects of our activities. The Brooklyn Jewish Center served as a model for other institutions and was instrumental in encouraging the construction of many of the Centers now functioning. The Synagogue Center movement, it has often been stated, was a major creation of American Jewry, and we justly claim that the Brooklyn Jewish Center played a leading role in helping to develop it.

One of the most successful Center activities was the weekly public Forum. Most of the lectures were held in the Auditorium. There were times, however, when the demand for seats was so great that the lectures had to be held in the Main Synagogue. This obliged the speakers as well as the male listeners to wear hats. A keen controversy followed. In the discussions at meetings of the Forum Committee and the Board, some thought a dispensation might be obtained at least for the Gentile speakers, while others felt that the Synagogue should be reserved for religious services only. We had no difficulty with some male speakers. William Jennings Bryan gladly consented to wear the traditional skull cap. Heywood Broun rather enjoyed the experience of speaking under a hat and duly recorded it in his *New York World* column, "It Seems to Me," on October 19, 1927.

In later years, the hat question came up again when the agnostic, Clarence Darrow, debated "Capital Punishment." He, too, consented to appear with his head covered. When Senator William Borah was to address the Forum, the Committee decided to hold the lecture in the auditorium, but to have it amplified in the Synagogue to accommodate the overflow. The Committee did not want to embarrass Mr. Borah by asking him whether he would object to wearing a hat. When he concluded his lecture and was informed that there was an added audience in the Synagogue, he readily agreed to deliver a brief address to them while wearing his hat. It remained for Aaron Sapiro, a Jew, to refuse to speak in the Synagogue with a hat on his head. Mr. Sapiro was tremendously popular in those days because his lawsuit against Henry Ford, publisher of the *Dearborn Independent* and other anti-Semitic publications, resulted in the automobile manufacturer's apology for "the wrong done to the Jews, as fellow men and brothers, by asking their forgiveness for the harm that I have unintentionally committed. . . ." Thousands of people wanted to see and hear the successful attorney. The Committee pleaded with him to agree to the wearing of a hat or skull cap so that the lecture might be transferred to the Synagogue. He held that it was against his principles to wear a hat

in a place of worship, but he did solve the problem by offering to come again at a later date and repeat the lecture for the benefit of those who could not get in to hear the original address.

Alexander Kerensky, the head of the first revolutionary government in Russia, presented a more difficult problem. Jewish friends of his pleaded with us to make an exception in his case and to let him speak without wearing a hat. "He never wears a hat" they said, "and would feel quite uncomfortable in one." We arranged for an appointment with Mr. Kerensky at his home and took with us a sample skull cap. He tried it on and agreed to wear one with the understanding that if it fell off his head while speaking, he would be permitted to continue his address bare-headed. Rabbi Abba Hillel Silver, too, had his difficulties with skull caps while addressing the Synagogue audience. In the course of his lecture it fell off his head. He picked it up, replaced it and continued to speak. When it fell off the second time, he picked it up and addressed it thus: "I gave you two chances. If you fall off again, you are going to lie there." It fell off, and he kept his word.

The reputation of the Brooklyn Jewish Center spread far and wide, and articles on the institution and its activities appeared in newspapers and magazines throughout the country. The building itself became the center of nearly all important activities in the Borough. Banquets of leading Jewish institutions, mass meetings and similar events were held there. Fund-raising drives for local and overseas needs were sponsored and encouraged by the Center. The Keren Hayesod, Federation of Jewish Charities, United Jewish Appeal and many other campaigns received powerful support from the Center leadership and the membership. Zionism has always occupied an important place in the activities of the Center. The Eastern Parkway Zionist District became synonymous with the Brooklyn Jewish Center district. From the pulpit, through its publications and at meetings, the Zionist cause received whole-hearted cooperation. This culminated some years ago in the resolution adopted by the Brooklyn Jewish Center affiliating itself officially with the Zionist movement and pledging itself to enroll

the members of the institution in the Zionist organization.

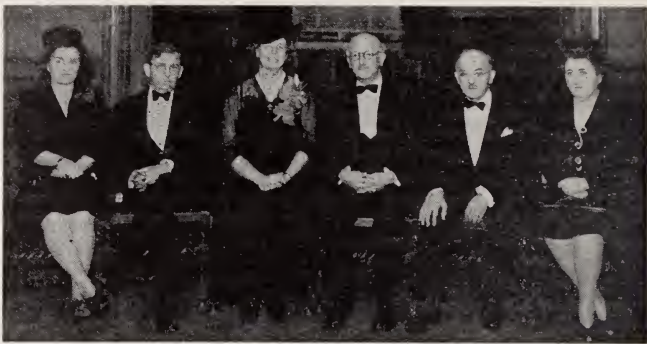
In its desire to help develop Jewish art the Center arranged a number of exhibits from time to time. A few might be cited: The exhibit of Russian Jewish Artists; the Palestine exhibit of Bezalel art objects, under the direction of its founder, the late Prof. Boris Schatz; the Leopold Pilichowski exhibit of the historic painting of the dedication of the Hebrew University in Palestine; a display of clay models submitted by leading artists for the Haym Solomon statue; the works of Saul Raskin. The Bezalel Exhibition of Palestine Arts and Crafts was closed with a meeting addressed by the great Hebrew poet, Chaim Nachman Bialik, and by David Yellin, the renowned Palestinian pedagogue. At the conclusion of the exhibition, the Sisterhood purchased and presented to the Center the beautiful "Chair of Prophet Elijah," which adorns the Synagogue pulpit.

By the end of 1923 the membership passed the thousand mark, the realization of a goal hardly believed possible only two years before. There was the problem of assimilating such a large membership and of promoting sociability among them.

The members were in the young, middle age and older groups. Some had either been born in the United States or came here at an early age and were Americanized; others were recent arrivals and still clung to their former ways of life. Unlike the average Synagogue, the Center did not draw its followers entirely from among people with religious leanings. It attracted many of the younger generation who would never think of joining a Synagogue as such.

How to integrate such diversified classes, and how to make them function as a unit, was a matter of deep concern to the Center leadership. There was a feeling that the problem could be solved through a paid social director.

The first man to receive the appointment as Social Director was Abraham Wiener. His successor was the late Samuel (Schlomo) Grossman, a former General Manager of the Yiddish Art Theater, founded by Maurice Schwartz. Besides his many endearing qualities, he was a talented author of Jewish one-act plays and a writer of lyrics for some well-known songs. He directed the dramatic



When Mrs. Roosevelt Visited the Center

From left: Mrs. Isador Lowenfeld, Mr. Max Herzfeld, Mrs. Eleanor Roosevelt, Dr. Israel H. Levinthal, the late Mr. Joseph M. Schwartz, then President of the Center, Mrs. Nathan D. Shapiro.

activities at the Center, planned the Forum lectures and arranged social events. Following his resignation, the post was filled by the late Meyer Cogin, who was formerly connected with the Educational Alliance, on East Broadway.

Hopes for the improvement of sociability in the Center ran high with the selection in 1927 of Moss Hart, now the celebrated playwright, as the new Social Director to succeed Meyer Cogin. Hart was recommended by Rabbi Levinthal, who had watched his activities at a summer camp in Vermont. He was young, talented, full of fun and a splendid mixer. The writer interviewed him at length and discussed with him our problem of sociability. He readily agreed to tackle the job and plunged into the arrangements of his first assignment, the Simchas Torah Dinner, which then marked the opening of the year's social events. In introducing himself to the readers of the *Bulletin*, he wrote: "Mr. Hart comes to us with a new fund of ideas and a fixed purpose to create the magical something that spells a 'social spirit' and, incidentally, successful affairs and good times." When a few years later he was acclaimed on Broadway as the successful co-author of "Once in a Lifetime," he wrote: "But for the Grace of God I might now be busily engaged in preparing another Simchas Torah Dinner at the Brooklyn Jewish Center."

Moss planned to move around from table to table to see that the diners enjoyed themselves and that they had the opportunity to be introduced to each other. It was part of his plan to "promote

sociability," but he felt too timid to carry it out. While not too successful as a director of the Center's social destinies, he was to meet with greater success as the coach of the Center Dramatic Group. The young amateurs took a great deal of delight in being the victims of his verbal lashings during rehearsals. When he could not find a suitable person to appear in the leading role of "Emperor Jones" he took the part himself. He improvised humorous skits, which included references to some of the leading personalities in the Center. This led to complaints on the part of the offended parties and a suggestion that, in the future, the skits be censored. Later Hart was to satirize in Broadway revues some of the world's great figures—Herbert Hoover, Mrs. Roosevelt, the King of England, and many others. Hart's meteoric rise as one of the most successful of Broadway's playwrights brought to an end the period of professional social directing at the Center.

It is probably known to very few that the Brooklyn Jewish Center was among the first to conceive the idea of broadcasting Jewish music. Before the building was actually completed we had planned to install a broadcasting station, the purpose of which would be to send through the air lectures, musical programs, and events of Jewish interest. In the November, 1922, issue of *The Jewish Center Bulletin*, we find this announcement: "... we soon expect to establish a broadcasting station from which will be sent out within a radius of a hundred

miles — concerts, forum talks, debates, yes, even sermons." The project was abandoned when the required appropriation of what now appears as an insignificant sum was not forthcoming. Some time later the Center broadcast a most successful concert of the Cantors Association, with some of the greatest cantors in this country as soloists—among them Josef Rosenblatt, Mordecai Herschman, Zavel Quartin, David Roitman and Berle Chagy. This concert was among the first Jewish musical events to be sent through the air. The response was most gratifying. We received hundreds of messages of thanks from listeners, many of whom were shut-ins.

The need for a publication that would be a medium of contact between the Brooklyn Jewish Center and its membership was realized early in the history of the institution. In February, 1920, the first issue of the *Jewish Center Bulletin* made its appearance. It was a monthly publication. It continued to the end of 1922, when it was converted into a weekly.

In September, 1932, the Center embarked on an ambitious program in the publication of a monthly literary magazine in addition to the weekly *Bulletin*, which limited itself to notices of Center events. In March, 1933, it was greatly enlarged and became a twenty-four-page, large-size magazine called the *Brooklyn Jewish Center Review*, and issued under the guidance of a committee headed by Louis J. Gribetz. It instantly met with an enthusiastic reception. The *Review* added a great deal to the reputation and the fame of the Center. It now occupies an important position in the field of Anglo-Jewish journalism, and is the only publication of this type issued by any Jewish institution in the country. An interesting episode occurred some years ago at the convention of the Jewish Welfare Board. The Board announced a contest among the organizations affiliated with it to determine which institution was deserving of an award for the best publication. We submitted copies of the *Brooklyn Jewish Center Review* and the *Bulletin*, but the *Review* was eliminated from the contest because the judges held that no other Jewish institution published so comprehensive a magazine.

In addition to a department devoted to Brooklyn Jewish Center news, the *Review* contains editorials, a column by Rabbi Levinthal, "Just Between Ourselves," articles of general Jewish interest, short stories and Jewish news of the month.

On May 10, 1933, an event occurred in the new Nazi Germany that shocked and outraged the whole civilized world. Libraries, public and private, were purged of all books created by the leading minds of all nations, and tossed into flames in a literary "auto-da-fe." Included in this purge were books by the greatest masters of all times. In England and in France committees of prominent writers and scientists were organized to preserve the cultural heritage which the Nazi Government sought to destroy by establishing libraries of "Nazi-banned" books in their countries.

In a leading editorial published in the April, 1934, issue of the *Brooklyn Jewish Center Review*, a project was launched for the establishment of such a library in the United States, to be housed in our building.

"The purposes of such libraries of the banned," the editorial stated, "are obvious. They are to preserve, in readily accessible collections, all books which the Nazis outlawed in Germany. They are to preserve these cultural contributions to the world, and at the same time remain monuments both to the men and women who created them and to the barbarity of those who, with medieval fanaticism, burned them.

"The books that were destroyed were mainly by Jewish authors. Partly for this reason, it is fitting that a Jewish publication, sponsored by a Jewish institution of the standing of the Brooklyn Jewish Center, should initiate such an undertaking."

The project received wide and enthusiastic support. An Advisory Board was organized which included Sholom Asch, Prof. Franz Boaz, Prof. Morris R. Cohen, Theodore Dreiser, Dr. Will Durant, Prof. Albert Einstein, James W. Gerard, Rev. John Haynes Holmes, Dr. Ludwig Lewi-sohn, Dr. Abba Hillel Silver, Upton Sinclair, Oswald Garrison Villard, Lillian Wald and Dr. Stephen S. Wise.

During the following months a fund was raised and books by authors banned

by Nazis were purchased and installed in a special section of the Center Library.

The task of obtaining a complete list of the authors included in the purge was not an easy one. The *Brooklyn Jewish Center Review* obtained the lists published by the *Yiddishe Rundschau* and the "Library of Nazi Banned Books" in Paris. The list thus compiled by the *Review* was the only one available in this country and has been in demand by libraries, students and writers.

Plans were discussed for the opening of the Library of Nazi Banned Books in the fall of 1934. By a coincidence, the writer learned that a committee had been organized to tender a dinner to Heinz Liepmann, a German Jewish writer whose books too had been purged by the Nazis. Liepmann had escaped to New York from a concentration camp, where he had been mistreated by the Germans. Prof. Albert Einstein, an intimate friend of Liepmann, promised to attend the dinner.

We suggested to the committee that the dinner should be given in honor of both Prof. Einstein and Herr Liepmann and that it take place at the Center. Prof. Einstein consented to be the guest of honor and to inaugurate the new Library. The dinner was held in our auditorium on Saturday evening, December 22, 1934, and attracted one of the greatest gatherings in the history of the city. Newspapers in New York and elsewhere published accounts of this historic event. The *Jewish Daily Bulletin* of the Jewish Telegraphic Agency issued a special edition devoted to the dinner and to the Library. Messages of greetings came from prominent men and women, here and abroad, among them Bertrand Russell, Andre Gide and Lion Feuchtwanger. The speakers included Prof. Albert Einstein, Heinz Liepmann, Edwin Markham, Dr. Stephen S. Wise, Dr. Will Durant, the late Dr. S. Parkes Cadman, Borough President Raymond Ingersoll, Dr. Samuel Margoshes and Rabbi Levinthal.

On the foundation of the Nazi Banned Library, we built one of the largest and finest collections of general Judaica in the Hebrew, Yiddish and English languages. Dr. Elias N. Rabinowitz, a noted scholar, has been the director of the Library since its opening.

The afternoon Hebrew School was the first educational activity of the Center.

During the first few years the school showed a small financial profit. Later it incurred a yearly deficit. During the years of depression, when the Center was forced to resort to economies in every department, the Hebrew School, too, was obliged to undergo a change. It was turned over to the members of the teaching staff, who conducted it on a cooperative basis, and the institution absorbed the overhead expenses. This situation was changed after a few years. The Center fortunately was again able to take over the responsibility for the maintenance of the school, even though annual deficits still were incurred.

In 1936 the Center instituted its first Shevuoth Consecration Service for girls. This ceremony has continued ever since with marked success.

We have placed growing emphasis on secondary Hebrew education. Graduates of our Hebrew School and Center Academy continue their Hebrew studies in the Florence Marshall Hebrew High School, a branch of which meets in our building. Other students continue in the Post Bar Mitzvah class, which meets on Sunday mornings for services, religious studies and discussion of current Jewish problems.

When it was proposed to establish a Sunday School at the Center the idea met with considerable opposition. The reason for this was that a Sunday School might discourage attendance at the Hebrew School. Parents might deem the Sunday School sufficient for their children. The demands for a Sunday School were persistent and eventually such a school was opened. It was limited, however, to Jewish History and Religion. This school has grown in size from its modest beginning to a registration of upwards of 300 children and constitutes a reservoir for Hebrew School students. Rabbi Mordecai H. Lewittes is the principal of the Sunday School and the afternoon Hebrew School.

The Center Academy, a progressive day school for Hebrew and secular instruction was opened in February 1928 and marked a milestone in the Center's educational history. The suggestion that an elementary school be established was considered almost at the inception of the institution, when the advice of a number of Jewish leaders and educators—among

them Louis Marshall and Prof. Mordecai M. Kaplan—was sought. The plan was dropped and not revived until March 1927.

When authorization was given to organize the Academy, it was understood that the school would meet its own obligations. In 1932 the Academy was chartered by the Board of Regents of the University of the State of New York.

Adult Study groups were organized as far back as 1921. Courses were given by the members of the Hebrew School faculty. In October of 1933, a more ambitious program was developed through the organization of the Institute of Jewish Studies for Adults, under the direction of Rabbi Levinthal. The Institute received the official recognition of the University of the State of New York, and the Board of Education recognized it for alertness credit for teachers taking its courses. Instruction is now given in elementary, intermediate and advanced Hebrew, Jewish History, Religion, Talmud and Yiddish. Our Institute is officially connected with and is one of the leading affiliates of the National Academy for Adult Education, organized by the Jewish Theological Seminary of America.

Ever since the organization of the Center we had the good fortune to minister to large congregations on the Sabbath, on Holidays and at the late Friday evening services. It has been gratifying to see the great number of men and women coming not only from the vicinity but also from neighboring communities to participate in the inspiring services conducted at the Center. At most services the sermons are preached by Rabbi Levinthal. Occasionally, guest preachers are invited by the Rabbi. Rabbi Levinthal's sermons have been masterpieces of religious learning, inspiration and eloquence, and have had a national influence. They have been published in several volumes. Rev. Samuel Kantor occupied the office of Cantor from 1921 to 1943. He was succeeded by Cantor Rubin Tucker, who served for two years and then resigned to become one of the leading tenors of the Metropolitan Opera House. Cantor William Sauler succeeded him in 1945. Students of our religious schools and alumni maintain their own Junior Congregation, which conducts services each Sabbath and holiday morn-

ing. Recently, special Junior services for High Holidays were conducted with great success. An annual prize in honor of the late Benjamin Hirsh, former member of the Hebrew School faculty, is awarded to the boy or girl who has rendered outstanding service to the Junior Congregation.

The war placed upon the Jewish Centers the responsibility of helping the country mobilize the civilian population for a total war effort. A committee on Civilian War Activities was formed under the chairmanship of Maurice Bernhardt, with sub-committees in charge of different departments. First Aid classes were organized with volunteer physicians and laymen as instructors.



From left: The late Rabbi Bernard L. Levinthal, father of our Rabbi, Dr. Israel H. Levinthal, the late Mr. Joseph M. Schwartz.

More than 1,500 men and women obtained instruction in first aid, advanced first aid and nutrition. "Blood Donor Days" were arranged from time to time, with hundreds of people registering as donors. Campaigns were conducted for enlistment of air raid wardens, for collection of salvage, and for obtaining books for service men. Lectures were held for instruction in emergency protection. A Red Cross Production Department was established, headed by Mrs. Maurice Bernhardt, which met in the Auditorium four days each week. More than one thousand women prepared bandages. To help in the tremendous work assigned to the Draft Boards, a large group of clerical workers was assembled, and the task of mailing thousands of draft questionnaires assigned to them. The Center was selected as the Red Cross Primary Rest Center for the neighborhood, where victims of disaster might

be temporarily housed, clothed and fed. Similarly, the building was chosen by the Mayor's Office as an official casualty station and as a fingerprinting depot. The sale of War Bonds and Stamps was conducted vigorously, and millions of dollars worth were sold at the Center from the first to the final drive.

Nearly 450 Center children served in the war, and their names were recorded on an Honor Roll placed in the lobby of the building. Contact was maintained with them through the mailing of the *Center Review* and Holiday Greetings. The Sisterhood did an excellent job in forwarding packages to our men and women in service on appropriate occasions.

Aside from its own institutional activities, the Center has always been in the vanguard of movements aimed to promote the welfare of our people and the community.

In the days of the Keren Hayesod Campaigns, and, in later years, the continuous drives for the United Jewish Appeal, the Center organized committees to canvass the membership. Fund-raising efforts were undertaken for the Federation of Jewish Charities, the Ort, the Hias, the Jewish Theological Seminary, and other worthy causes. As a result, millions of dollars were subscribed by our members.

The Brooklyn Jewish Center was officially represented at the dedication of the Hebrew University in Jerusalem, which took place in 1925. Dr. Levinthal attended this historic event as the representative of the Center and other institutions. The Center took an active part in building the Synagogue Center in Jerusalem, sponsored by the United Synagogue of America. Our Rabbi was the National Chairman of the campaign to finance the undertaking, and delivered one of the principal addresses at the laying of the cornerstone.

The Brooklyn Jewish Community Council owed its inception to the initiative taken by the Center. It was the first attempt to unify the Jews of the largest Jewish community in the world, and to bring about an organization that would properly represent them in all matters involving Jewish interests. It came about in the following manner: setting aside the problems facing its own insti-

tution, the Center Board of Trustees discussed the increased menace of racial and religious discrimination in Brooklyn and the lack of a centralized authority to deal with this and other problems concerning the Jews of Brooklyn. The Board promptly appointed a Committee, headed by Dr. Moses Spatt, who initiated the discussion. A call was issued for a conference of Jewish organizations, which was held on November 16, 1939, at the Center. The call was signed by Rabbi Israel H. Levinthal, the late Joseph M. Schwartz, President of the Center, and Dr. Moses Spatt, Chairman of the Conference Committee. The conference was attended by delegates representing fifty-five synagogues, temples and Centers—orthodox, conservative and reform. It authorized the formation of an organization that would be representative of all elements of Brooklyn Jewry, demo-

cratically chosen. At a subsequent conference, held at the Center on January 11, 1940, the Brooklyn Jewish Community Council was formed "to speak and to act as a collective body in all matters pertaining to and affecting the welfare of the Jewish population in Brooklyn." Rabbi Levinthal was chosen as the first President of the Council, the delegates regarding him as the one commanding the esteem, admiration and confidence of all groups in the community.

The history of the Brooklyn Jewish Center cannot be complete without due credit to all the men and women who worked so zealously for its welfare.

May the next quarter of a century in the history of the Center be worthy of the accomplishments of the first twenty-five years.

THE NEXT 10 YEARS—1944-1954

THE years 1944-1954 of the Center's history can best be described by a statement recently made by Rabbi Benjamin Kreitman to the Board of Governors. He said: "There is prevalent a small but vocal group in the Center Leadership which claims that our institution needs only to be concerned with its membership. This runs counter to the fundamental principles on which the synagogue is based. The synagogue, as soon as it opens its doors, must serve the community.

"During the past ten years the Brooklyn Jewish Center has undergone a period of transformation. It has become, at an ever increasing pace, a Community Center, serving the needs of the greater Jewish Community of Brooklyn."

This transformation has taken the form of greatly expanded activities. So much so that the Center has become an even greater inspiration to other Jewish institutions throughout the United States, and its projects, its programs and methods of accomplishment have been widely copied.

The now famous Center monthly publication, *The Brooklyn Jewish Center Review*, has served to publicize the Center's work. Center members perhaps are not aware that hundreds of institu-

tional and communal leaders have asked to be put on the *Review's* mailing list, and in numerous letters they have told how closely they study the activities of the Center.

In the last ten years the Hebrew and Religious school enrollment has doubled, and the educational standards have been raised to a very high level. The former Sunday School has been eliminated, with the exception of the children in the primary grades, and all children now have a minimum of three years of Hebrew School attendance before attaining Bar Mitzvah age.

The Junior Congregation, founded just ten years ago, has become an important part of the Center activities. It conducts Sabbath and holiday services and meets on Saturday afternoon for *Oneg Shabbat*, where discussions of biblical and topical subjects are held under the leadership of a special supervisor. It trains its own cantors and leaders and its members deliver sermons on many occasions.

Because of the rapid growth of the Junior Congregation it was found necessary to form a special Children's Congregation for the younger members, who hold services that inspire the adults.

The Center's youth activities have been

so expanded in the last decade that about 600 youngsters come to the Center for recreation, which takes in cultural activities and sports in the gym and swimming pool. The youth clubs are affiliated with the United Synagogue Youth and participate in its regional meetings and conventions. The Young Folks League, particularly, has developed into one of the leading organizations of its kind. It conducts its own lecture series, has many special interest groups and sponsors an *Oneg Shabbat* following the Late Friday evening services.

The religious services have been drawing increasing attendance and have been greatly enhanced by year-round choirs. To alleviate the mounting burdens of

ministrative Director, Joseph Goldberg. Mr. Goldberg had been with the Center since its inception and worked with rare devotion and tireless energy to increase the scope and influence of the institution. Joseph Goldberg's motto was never to let down standards and never to curtail a worthwhile project. Much of the Center's distinctive position and national reputation is due to this unswerving devotion to a practical ideal by the leaders of the Center.

Mr. Goldberg was succeeded by Harold W. Hammer, who in the short time he has been with the institution, has gained the affection of the membership. Soon after Mr. Hammer came to the Center, Mr. Robert Fox was engaged as Assistant Administrative Director.

AN HISTORIC COMMITTEE

The following were members of the committee that supervised the construction of the beautiful home of the Brooklyn Jewish Center. It was formed on December 31, 1922.

Charles Goell, *Chairman*

Louis Cohen	Morris Katlovitz
Moses Ginsberg	Samuel Kellner
Samuel Greenblatt	Max N. Koven
Jacob Goell	Jacob Levy
J. M. Hoffman	Leib Lurie
Samuel Horowitz	A. H. Rosenthal
Abraham Kaplan	Solomon Schwartz

Dr. Levinthal, the Center called to its pulpit Rabbi Manuel Saltzman as assisting rabbi. When Rabbi Saltzman accepted a call to the Temple Anshe Chesed, of New York, in 1952, he was succeeded by Dr. Benjamin Kreitman, who has won the esteem of the membership and has greatly influenced the growth of the Center's activities in behalf of the younger membership. He has helped greatly to advance the Institute of Jewish Studies for Adults which gives courses in Hebrew, the Bible, Jewish history and other subjects. In September, 1954, Dr. Kreitman's title of Associate Rabbi, was changed to Rabbi of the Brooklyn Jewish Center, and similarly, Rabbi Mordecai H. Lewittes' title of Associate Rabbi was changed to Rabbi in charge of Hebrew and Religious Schools.

In 1953 the Center lost through death one of its strongest bulwarks, the Ad-

The Center's publications — the monthly *Review*, the weekly *Bulletin* (for organizational announcements) and the informative *Calendar Diary*, have continued. The *Review* has become established as the leading publication of its kind in the country and is highly regarded. Many notables as well as communal leaders have asked to be put on its mailing list and one of the prize possessions of the *Review* is such a request from Louis D. Brandeis, written in his own hand on a penny postcard. The *Review* has been a unique ambassador of the Center, and through it the Center and its work has become familiar nationally. The literary quality of the *Review* has increased through the decade, and its physical appearance improved to a point that has won wide admiration.

The Center Library, which will celebrate its 20th anniversary on December 20, has now over 10,000 volumes, including many rare works. It is considered one of the finest institutional libraries in the land. Dr. Elias N. Rabinowitz, a distinguished scholar, has been the zealous librarian.

No summary of the Center's history, can effectively describe the progress it has made since it first opened its doors to the community. One has to be within the building, experience all the activities, and be gratified by the lovely surroundings, to feel the real worth and power of this institution on its 35th birthday.

From the P.T.A. to Dr. Levinthal and the Center

AS PRESIDENT of the Parent-Teachers Association of the Hebrew and Religious Schools, I am most privileged to record an expression of our deepest admiration and esteem for our beloved Rabbi, Dr. Israel Herbert Levinthal, on the completion of thirty-five years of dedicated service to our glorious institution, the Brooklyn Jewish Center, as its spiritual guide and mentor.

We congratulate also our Center for the wonderful achievements of thirty-five years of communal enterprise in and beyond the confines of religious interests.

MRS. M. ROBERT EPSTEIN, *President*.

The Junior League

THE Junior League is now two Junior Leagues. Junior League A is for college freshmen boys and high school senior girls; Junior League B is for college sophomore boys and college freshmen boys.

On October 28, Junior League A sponsored an exciting game night. On November 4, both Leagues joined to sponsor a night devoted to Israeli dancing. Miss Florence Nesh, an expert in this activity, was in charge of the program.

On November 11, League A conducted a session on vocational guidance. Mr. Melvin D. Freeman, consultant for Federation Employment and Guidance Service, delivered an interesting talk and answered questions. On November 18, Mr. Hyman Brickman, supervisor of Youth Activities, spoke on the Tercentenary, concentrating on the historical background of the observance.

Plans are being completed for an enjoyable Thanksgiving Dance to be sponsored by both Junior Leagues next Thursday, November 25.

Thanksgiving Dinner

at the
CENTER

12 noon to 5 P.M.

Telephone for reservations

MR. KOTIMSKY — HY 3-8800

Thursday, November 25th

\$4.50 per person

\$4.00 for children under 10 yrs.

(50¢ service charge)

NEWS OF THE CENTER

Special Service This Friday To Mark 35th Anniversary

The thirty-fifth anniversary celebration of the founding of the Center and also the commemoration of the spiritual leadership of Dr. Levinthal will begin with special religious services to be held this Friday night, November 19th. The services will begin at 8:15 o'clock, fifteen minutes earlier than the usual time because of a special musical program that has been prepared for the occasion by the Center Choral Group under the leadership of Mr. Sholom Secunda with Cantor William Sauler as chief soloist. We will be privileged to have as our guest preacher, Rev. Dr. Elias L. Solomon, Honorary President of the United Synagogue of America and Rabbi of Congregation Shaare Zedek in Manhattan, one of the outstanding rabbis in our community. Rabbi Solomon has many friends in our congregation and was with us on one of our previous celebrations. We are confident that many of our members will want to join us at these services.

Special Sabbath Morning Services Marking 35th Anniversary

In honor of our thirty-fifth anniversary, special Sabbath services will be held this Saturday morning, November 20th, when we will have the privilege to have as our guest speaker, Rev. Dr. Israel Goldfarb, rabbi of the first Jewish congregation to have been organized in Brooklyn, Congregation Beth Israel Anshe Emeth. Rabbi Goldfarb is well known in our community and we hope that many of our members will worship with us at this important service.

Advance Notice

Next Friday, November 26, at our Late Friday Night Lecture services, Rabbi Kreitman will preach the sermon on the subject, "The Influence of America on the Jewish Religious Life—A Thanksgiving Sermon."

Special Lecture Series Offered

A special series of three lectures on "Jewish Life and Thought in the Twentieth Century" will be presented at the Center. The first by Dr. Robert Gordis,

noted scholar, will be given on Wednesday, December 15, 1954. Dr. Leo Jung, another eminent rabbi, will speak on Wednesday, February 9, 1955, and Dr. Abraham Heschel of the Jewish Theological Seminary will complete the series on March 2nd.

The lectures are sponsored jointly by the Forum and Education Committee and the Center's Institute of Jewish Studies for Adults. Admission is free to Center members and regular students of the Institute, and \$1.00 for the series to non-members.

Honorary Trustee and Trustee Elected

Following a decision of the Board of Trustees at a recent meeting, Mr. Kalman I. Ostow has been elected an honorary member of the Board of Trustees and Mr. Reuben Frieman has been elected a member of the Board of Trustees to fill the existing vacancy.

Registration in Adult Institute Still Open

Our Institute of Jewish Studies for Adults is open for the season, but men and women still have an opportunity to join the many classes that we have for the study of the Hebrew language, Bible, Jewish Religion and Jewish History. We hope that you will avail yourselves of this opportunity which is offered to you and will register as soon as possible.

Center Federation Dinner

The Brooklyn Jewish Center Committee on behalf of the Federation of Jewish Philanthropies is now conducting its annual campaign among the members of the institution for contributions to this worthy cause.

Judge Murray T. Feiden heads the campaign and appeals to the Center members for their cooperation in making the drive a one hundred per cent success.

The Annual Dinner which is being given this year in honor of Mr. Maurice Bernhardt in recognition of his fine support to this cause as well as many other communal endeavors, will be held on Thursday evening, December 2, at 6:30 o'clock.

Call Center (HY 3-8800) for reservations at \$6.50 per person.

Sabbath Services

Friday evening services at 4:25 p.m.
Kindling of Candles 4:16.
Sabbath Services commence at 8:30 a.m.

Sidra or portion of the Torah—"Haye Sarah." Genesis 26.1-25.18 Haphtorah Reading: Prophets, I Kings 1.1-31.

Rabbi Israel Goldfarb, guest preacher.
Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Yiddish lecture at 3:55 p.m. by Rev. Gerson Abelson.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 3:00 p.m.

Mincha services at 4:25 p.m.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 4:25 p.m.

Special Maariv service Monday through Thursday, 7:30 p.m.

Gym Schedule For Thanksgiving Day

The holiday schedule will prevail in the Gym and Baths Department next Thursday, November 25 (Thanksgiving Day) and will be open from 10 a.m.-2 p.m. for men; and from 2 to 4 p.m. for boys.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. and Mrs. Samuel Rothkopf of 121-16 Ocean Promenade, Rockaway Park, L. I., on the loss of their beloved son, Harry, on November 8th.

Unveiling of Monument

The unveiling of a monument in memory of the late Mr. Joseph Goldstein will be held on Sunday morning, November 21st at 11 a.m., at the Mt. Lebanon Cemetery, Brooklyn.

Personals

Heartiest congratulations are extended to Judge Jacob J. Schwartzwald upon his election as Justice of the Supreme Court; and, Hon. Stanley Steingut who was elected a member of the Assembly from the 18th A. D.

Application for Membership

The following have applied for membership in the Brooklyn Jewish Center:

BLOOMSTEIN, MORRIS: Single; Res.: 2307 Avenue O; Bus.: Attorney; *Proposed by Rhoda Soicher, Marna Spero.*

COHEN, MISS HELEN: Res.: 1651 Carroll St.; *Proposed by Morris Koffer, Morton Pitashnik.*

COHEN, MISS JOYCE: Res.: 1651 Carroll St.; *Proposed by Morris Koffer, Morton Pitashnik.*

COHEN, MISS RUTH: Res.: 1651 Carroll St.; *Proposed by Morris Koffer, Morton Pitashnik.*

COWEN, MISS RUTH: Res.: 40 Lott Pl.; *Proposed by Marvin H. Bernstein.*

ELKINE, MISS ALICE: Res.: 1497 Carroll St.

ESTREN, SAM: Married; Res.: 909 Eastern Pkwy.; Bus.: Real Estate.

HOROWITZ, WILLIAM: Married; Res.: 921 Washington Ave.; Bus.: Insurance; *Proposed by Frank Schaeffer.*

HYMAN, THEODORE: Single; Res.: 165 E. 19th St.; Bus.: Paper, 205 Prince St.

KAPLAN, KENNETH: Single; Res.: 1061 E. 4th St.; Bus.: Salesman, 55 So. 11th St.

KREPCHIN, MISS ESTHER: Res.: 221 Linden Blvd.

NAIMAN, HERBERT: Married; Res.: 480 Montgomery St.; Bus.: Radio Technician.

RAAB, MRS. RACHEL: Res.: 1172 President St.; *Proposed by Bernard J. Adelman.*

RAPPAPORT, MISS RUTH: Res.: 303 Albany Ave.

SCHECHTMEN, MISS SYDELL: Res.: 1636 President St.

SOLOFF, MISS FLORENCE: Res.: 237 Sullivan Pl.; *Proposed by Robert Fox.*

TEPPER, JEROME: Single; Res.: 237 E. 94th St.; Bus.: Clerk, Civil Service Leader.

WELTZ, STUART: Single; Res.: 436 Eastern Pkwy; Bus.: Advertising, 136 W. 52nd St.

Additional Applications

ADLER, MISS LENA: Res.: 259 Brooklyn Ave.

BLUMBERG, MRS. LENA: Res.: 135 Eastern Parkway; *Proposed by Frank Schaeffer.*

COHEN, MISS RUTH: Res.: 470 Montgomery St.

YOUNG FOLKS LEAGUE NEWS

FOR too many of our Young Folks League members, the Brooklyn Jewish Center is a Wednesday night meeting with refreshments. The potentially great impact of the Center as an influence on our lives is lost if we permit our perspective to be so narrowed that we cannot see its other advantages.

Has any member, who has attended a Friday night Oneg Shabbat following the Friday night service not come away with a new warmth, a new spirit?

To understand the true and deeper meaning of the Oneg Shabbat is to appreciate the effect it can have on our lives, and the comfort and enjoyment we can derive from it.

Our Young Folks League has always played a prominent role in these Friday night celebrations at the Center. This year, we plan to go even further by making the Friday night service an occasion

for young people to gather for a delightful evening in the Synagogue. Our Oneg Shabbat Committee, under the co-chairmanship of Miss Diana Bentkowsky and Miss Rosalind Zambrowsky, has planned a wonderful series of Friday night programs for the coming season. Starting on Friday, November 26, Rabbi Benjamin Kreitman will conduct a series of lectures on the subject "Questions Young People Ask." The subject of the various lectures of these series will be taken from questions submitted by our members. These questions will concern themselves with matters of ethics, morality, religion, duty, and concepts of religion. There are none among us who has not been troubled by a question in one of these fields, and we now have an opportunity to have our Rabbi discuss with us the various aspects of these problems.

(Continued on page 27)

Young Married Group

LAST meeting of the Young Married Group, October 26, featured an orientation program in an effort to acquaint prospective Center members with some of the benefits to be derived from joining

our institution. Mr. Frank Schaeffer, Second Vice-President of the Center, eloquently lauded the Center's past history and traditions and urged joining if only for the sake of the personal satisfaction to be derived from service. Then a group of young married members presented a short humorous skit relating in song and dance the message of membership. A cantorial selection completed the program.

We wish to remind our members again that we are now meeting twice monthly, on the second and fourth Tuesday of each month.

Members also please note that the annual Federation dinner will be held on Thursday evening, December 2.

Our next meeting will be on Tuesday evening, November 23, when, in the spirit of the Thanksgiving, a turkey will be awarded as a door prize.

The evening's program will consist of a film in the McGraw-Hill family life series, depicting a typical quarrel between two people married only long enough for the wife to see her husband's masterful tendency as "boss rule" and for the husband to see his wife's good taste as extravagance. All young married members and their friends are cordially invited to attend.

ELKINS, BERT: Married; Res.: 2111 Albemarle Road; Bus.: Construction; *Proposed by Wm. Brief, Herbert S. Levine.*

KLEIN, SIDNEY: Married; Res.: 820 East 10th St.; Bus.: Attorney, 276 W. 43rd St.; *Proposed by Elmer Riffman, Herbert S. Levine.*

LAZAROFF, MISS BERNICE: Res.: 543 Ralph Ave.

LEMLER, SAMUEL: Widower; Res.: 960 Sterling Pl.; Supreme Court Clerk; *Proposed by Carl A. Kahn.*

WEIDMAN, DR. ABRAHAM: Married; Res.: 263 Eastern Parkway; Bus.: Physician, 255 Eastern Parkway.

WEINER, SAMUEL: Single; Res.: 30 Tompkins Ave.; Bus.: Salesman, Building Materials, 11 E. 2nd St., Mineola; *Proposed by David J. Reingold, Hy L. Mazlin.*

ZEV, ELI: Single; Res.: 548 Crown St.; *Proposed by David Yawitz, Michael J. Rosenfeld.*

FRANK SCHAEFFER, *Chairman,*
Membership Committee.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Jewish Book Month, which is observed in November, will have a special significance for our Center membership this year. Twenty years ago an event occurred in Nazi Germany which shocked the civilized world. Books written by leading authors of all nations were ordered destroyed by fire. Prominent authors in England and France immediately organized to establish libraries of Nazi-banned books in their countries. In 1934, a project was launched for the founding of such a library in our Center. From the nucleus of these books the Center library expanded until now, twenty years later, we have one of the largest and finest collections of general Judaica in the Hebrew, Yiddish and English languages. The Center membership can truly rejoice in the double "simcha" we are celebrating this month—the 35th anniversary of our founding, and the 20th anniversary of the establishment of the Center library.

Many of our Center members perhaps have not availed themselves of the opportunity to visit our library and enjoy this treasure-house of books. May we suggest that, during Jewish Book Month, we make a concerted effort to take advantage of this important adjunct of the Center and become more cognizant of our rich literary heritage.

BEATRICE SCHAEFFER, President.

General Meeting

A very alert and keenly interested audience enjoyed our joint Annual United Nations Celebration and Social Actions Meeting on Thursday afternoon, October 21st. Even the announcements during the business session of the meeting bespoke our awareness of American national and communal affairs.

Described by our President, Bea Schaeffer, who presented the chairman of our program, as "an ubiquitous" person, Shirley Gluckstein more than adequately suits the attribute. She presented a keen analysis of the many facets of the United

Nations program. Her illuminating talk was followed by a vocal rendition of "United Nations of the World," sung by Mr. David Weintraub, music director of our Hebrew Schools, and together with the United Nations' birthday cake, bedecked with the flags of the 60 member nations, Sisterhood will duly remember the significance of the United Nations.

"Put Your Self in Self-Government," a non-partisan political address delivered by Mrs. Sol Shandalow, a representative of the League of Women Voters, and dedicated to the proposition that "government is as good as citizens make it," was designed to encourage women to exercise their right to vote and to carry out their role as citizens.

Cheer Fund Contributions

In honor of her son's marriage—Mrs. Rose Meislin; In honor of their 25th Anniversary—Mr. and Mrs. Morton Klinghoffer; In gratitude for their recoveries—Mrs. Irene Ginsberg and Mrs. Fanny Buchman; In honor of the marriage of their son—Mr. and Mrs. Abraham Miller; In honor of the 25th Anniversary of Mr. and Mrs. Frank Schaeffer—Mrs. Moses Spatt and Mrs. Nathan Hutt; In memory of Dorothy Gribetz Shapiro—Mesdames Klinghoffer, L. Lowenfeld, L. Levy, Bea Schaeffer; In memory of Mr. Morris Miller—Mrs. Sarah Klinghoffer; In memory of her mother—Mrs. Sarah Klinghoffer.

Kiddush Dates

A Kiddush will be sponsored to the Junior Congregation on Saturday, November 27th, jointly by Mr. and Mrs. Isador Lowenfeld and Mr. and Mrs. Frank Schaeffer, on the occasion of the separation from the service of their respective sons, Mortimer and David.

Federation of Jewish Philanthropies

Make your reservations for Federation Day at the Hotel Astor, on Monday, December 13, for luncheon and scintillating star-studded program, with co-chairman Dorothy Gottlieb, HY 3-8534. AND HELP Chairman Cele Benjamin, MA 2-6959, by calling your lists and securing your contributions so that the drive can be another Sisterhood success!

A "Yasher Koach"

May your editor add her heartiest felicitations to our leaders who have labored to make this, our 35th anniversary celebration, a memorable one, and may she say particularly to our distinguished and well-loved Rabbi, Dr. Israel Herbert Levinthal, that we pray that he may be granted many many more years of fruitful service, spiritual and communal, to our institution, our land and our people. MAZEL TOV!!!

Sixth Annual Institute Day

Be sure to attend and bring interested friends to our excellent Institute Day Symposium and Luncheon to be held on Tuesday, November 30th. Chairman Sarah Kushner and her committee have secured a fine roster of speakers on a timely panel.

Jewish Book Month

Sisterhood will bring you a most literary program at our December general meeting, highlighting the advantages of reading, owning, and enjoying our rich Jewish literature.

On Monday, December 20th, the Sisterhood will hold a meeting to celebrate "Jewish Book Month." The speaker for this occasion will be Mrs. Dorothy Alofsin, noted author and lecturer. She will speak on the subject "Reading Adventures in Jewish Life."

And "Chai" (Full of Life) It Was!

Announced as "Chai," our eighteenth Annual Mother-Daughter Luncheon and Fashion Show, there was every evidence of this function being full of life. More than three hundred women attending this magnificent event partook of a delightful luncheon and witnessed a "tres" fashionable display of lovely garments presented by Martins' Department Store. Every guest received a memento of the afternoon, a photo-wallet. Lucky number owners received gifts donated. The floral decorations generously donated by Hyman Spitz, florists, and the soft background music played by pianist Jack Baras enhanced even more the physical and social aspects of the day. But most of all, a debt of gratitude and a million verbal orchids go to "Hershey" Kaplan, lovely chairman of our "Chai" Mother-Daughter Luncheon, and Clara Meltzer, her charming co-chairman, whose indefatigable efforts were responsible for the

financial success of the project, which will benefit some 70 philanthropies which Sisterhood espouses. Thanks, "Hershey," for your fine management and arrangements, and thank you, Clara, for your wonderful co-operation.

Lecture Series

Federation is presenting a series of three lectures — all three for \$1 — at Temple Emanuel, 1 East 65th Street, N. Y., at 11 a.m. as follows: Thursday, November 18 — "News and Views," by John B. Hughes, radio commentator; Tuesday, December 14 — "Books in Profile," by Virgilia Peterson, author and literary critic; Thursday, January 6 — "I Believe," by Dr. Rose N. Franzblau, psychologist and columnist on *New York Post*. Make your reservations for 35th annual Convention and Luncheon, January 12, Hotel Astor, at \$6.50 per person.

IN THE HEBREW SCHOOL

THE first Community Breakfast of the High School classes was held on Sunday, October 24, 1954. The services were led by Joseph Moskowitz, Joel Nisselson, David Spevack and Frederic Weinstein. The breakfast was served by the Hostess Committee of the Parent-Teachers Association. The members of the committee are: Mesdames Rose Davis and Sarah Greenberg, co-chairmen, Ray Bressman, Rose Bromberg, Alice Kalton, Dorothy Langer, Sarah Kushner and Jean Newirth. Following the breakfast, Mr. Leo Shpall spoke on "American Jewry's 300th Anniversary." The students of our graduation class were guests at the breakfast.

The Parent-Teachers Association held its first meeting of the season on October 26, under the chairmanship of Mrs. Sarah Epstein. The president announced the names of the officers for the new year: President, Sarah Epstein; Vice-Presidents, Florence Bromberg, Rose Davis, Dorothy Langer; Treasurer and Financial Secretary, Fannie Buchman; Recording Secretary, Rose Klepper; Corresponding Secretary, Alice Kalton. The guest speaker was Rabbi Arthur Zuckerman, director of the Hillel Foundation at C.C.N.Y. Rabbi Zuckerman emphasized the fact that the 300th Anniversary marks American Jewry's coming of

Calendar of Events

Tuesday, Nov. 30 — Annual Institute Day. All-day session. A stimulating and provocative Symposium will be held. The theme of the day will be "The Modern Jewish Woman and the Family." Our speakers will be Dr. Evelyn Garfiel and Rabbi Reuben Katz of Freeport, L. I. Rabbi Benjamin Kreitman will extend greetings. Mrs. Morris B. Levine will serve as moderator. All Sisterhood members and friends are invited to be our guests at luncheon.

Monday, Dec. 6 — Sisterhood Executive Board Meeting, 1 p.m.

Monday, Dec. 13 — Annual Federation Day, to be held at the Hotel Astor.

Monday, Dec. 20, at 12:45 p.m. — Sisterhood General Meeting in celebration of Jewish Book Month.

age. He impressed upon the parents the importance of passing on to our children their spiritual birthright by training them in the traditions of our people.

Musical selections were offered by Cantor William Sauler accompanied by Mr. David Weintraub.

Mr. Joseph Aronow was elected president of the Junior Congregation for the coming year. He is a graduate of our Hebrew School and for many years has taken a leading part in our Junior Congregation and in our United Synagogue Youth. Mr. Morton Bromberg was elected honorary president. Other officers elected are: Vice-Presidents — Isaac Dressner, Paul Kushner and Arthur Rudy. Vice-Presidents of Girls' Division — Misses Renee Aronow and Sandy Lubart. Gabai — David Spevack. Assistant Gabai — Joel Nisselson. Shamash — Richard Tascandi. Assistant Shamash — Joseph Moskowitz.

The Hebrew High School of Greater New York has arranged for its first year class to meet in our building on Sunday mornings. Formerly, students of the Hebrew High School held their week-day sessions in our building but attended classes in a Manhattan school on Sundays. Mr. Neiman has been assigned as instructor of this class.

Center Academy

AN ASSEMBLY will be held on Monday, November 22, in celebration of the 35th Anniversary. The Seventh Grade of the Center Academy will present an original play entitled, "This Is Your Life." It will present the highlights of Dr. Levinthal's leadership in the Brooklyn Jewish Center and the progress of this great institution during the past 35 years. The choral group of the Academy will provide vocal selections and Dr. Levinthal will address the assembly in honor of the occasion.

The children are preparing for the forthcoming Chanukah entertainment which will be held in December. The upper grades will offer a program at the December P.T.A. meeting, while the lower school will perform at the Annual Chanukkah School Assembly. All parents should plan to attend and join their children in celebrating this happy holiday.

The P.T.A. was extremely fortunate in having as its guest speaker and commentator, Dr. Henry Agin, at its first meeting of the school year, on October 27. Dr. Agin is a well-known neuropsychiatrist who is an authority on the behavior of children and adults.

After showing a film on the "Emotions of Children," Dr. Agin led a most interesting discussion in which the large audience present participated with great interest. Thanks are due to the officers of the P.T.A. for planning this most worthwhile, enjoyable evening.

All the members of the Executive Board of the P.T.A. shared wholeheartedly in welcoming the "New Mothers," whose children joined our student body this year at a tea given in their honor on Wednesday, November 3rd.

Seminary TV Series

The third telecast of a series devoted to the American Jewish Tercentenary sponsored by the Jewish Theological Seminary will be given on Sunday afternoon, November 21, over station WRCA from 1:30-2 p.m., and will portray a dramatic tale of an avenue of escape built under the Touro Synagogue in Newport, Rhode Island, in 1760. Members are asked to tune in on this important and interesting program.

THE HISTORY OF THE CENTER SISTERHOOD

By BEATRICE SCHAEFFER, President

WE OF the Sisterhood wish to extend our heartiest felicitations to our parent organization on this occasion, the 35th Anniversary of the founding of The Brooklyn Jewish Center, and of our beloved Rabbi Levinthal's ministry in this institution. We recall that the celebration marking the Center's 25th anniversary was postponed for two years because our country was then in the midst of World War II. Although chaos and confusion still reign in many parts of this troubled world, we truly rejoice that we can observe *this* anniversary in peace.

I have been asked to review the history of our Sisterhood since its inception, which took place officially one year after the Center was established. It is a herculean task to properly evaluate all the activities of our Sisterhood during this period; however, I shall dwell only on the highlights. In 1920 a small group of dedicated women banded together to form what was then called the Women's Club of the Center. Its primary purpose then, as now, was to aid in the religious, cultural and social life of our Center, and I am happy to report that we have succeeded in furthering this aim through the years.

During the early life of our Sisterhood, under the administrations of our first presidents, Mrs. Charles Goell (now deceased), Mrs. Albert A. Weinstein, Mrs. Max N. Koven and Mrs. Joseph Horowitz, we made a concerted effort to serve the interests of the Center. We also stressed participation in fund raising campaigns for communal causes, a practice that has continued to the present time and has been greatly expanded. When Mrs. Philip Brenner ascended to the presidency in 1930, our country was in the throes of the depression. Those were the lean years, financially speaking, for our Center, and to provide funds which were desperately needed to maintain the building, we engaged in such activities as bazaars, concert, theatre and opera benefits — all of which were highly successful.

In 1936, under the aegis of Mrs. Albert Witty, our sixth president, our Sisterhood completely furnished the small Synagogue of the Center, the Beth Hamedresh. In recognition of this service, the Center honored us by presenting us with a plaque which is inserted in the wall of the Beth Hamedresh. It was in the year 1936, too, that our Mother-Daughter Annual Luncheon was first held. We have continued to preserve this beautiful tradition of uniting our mothers and daughters, from generation to generation, at this joyous function, and I am proud to report that we have just held our 18th annual affair. With Mrs. Witty as president, we held our first inter-faith meeting, attended by ministers of neighboring churches and their parishioners.

In 1941, when Mrs. Isador Lowenfeld was elected to the presidency, the activities of our Sisterhood were channeled into new fields. This was during World War II, and we devoted ourselves exclusively to the war effort. Under the leadership of Mrs. Maurice Bernhardt, our Sisterhood was established as a Red Cross unit. First Aid and Nutrition classes, and classes in Civilian Defense were formed. The Center was the headquarters in our community for the Blood Bank, and we of the Sisterhood served as hostesses to the doctors, nurses and blood donors. More than 1,000 women met daily to make surgical dressings and garments and to knit for the soldiers. As a result of our splendid achievements we were presented with a Citation by the Red Cross. During this period our members were also busily engaged in preparing gift packages of foodstuffs for the soldiers overseas, which were sent to them for the Chanukah, Purim and Passover holidays. We participated in the clothing drives held during the war years to aid the people of the devastated areas of Europe. Through the splendid committee of women engaged in selling war bonds, the magnificent sum of \$300,000 in bonds was raised by our Sisterhood.

The year 1945 marked the beginning

of two projects which we have continued and extended to the present time. Our First Torah Fund Luncheon to aid the Jewish Theological Seminary was held in that year, and we sponsored three scholarships to deserving pupils of the Hebrew School. In that year, too, we began the practice of giving individual donations to the Federation of Jewish Philanthropies and to UJA, instead of a treasury gift. When we learned that a movement was begun to dedicate a forest in Israel in honor of our beloved spiritual leader, Rabbi Levinthal, our Sisterhood contributed certificates for 1,000 trees, and a grove in the Levinthal Forest now bears our name.

When the tragic war years were at an end, we resumed our peacetime activities. Under the presidency of Mrs. Maurice Bernhardt we formulated an official Constitution for our Sisterhood. It was during this period that we participated actively in the S.O.S. drives, collecting canned goods in stores and apartment houses. Under the capable leadership of Mrs. Ira Gluckstein, Sisterhood contributed 1,000 pounds of canned milk, for war survivors, for which we received a letter of commendation.

Mrs. Morton Klinghoffer became our ninth president in 1948. It was during her regime that we embarked on new media of expressions in our programming. For the next few years we were to usher in such outstanding events as our "Jewish Women of Achievement" programs, our annual "Institute Day," and a more elaborate version of the "Jewish Home Beautiful" pageant, begun when Mrs. Witty was president. Our Sisterhood began to attract younger women to its ranks. We formed the Sisterhood Players, a group of talented women, and we presented many plays and musical productions appropriate to the Jewish Holidays. Mrs. Klinghoffer became the first editor of the Sisterhood Page in the *Center Review*, and because of her vivid and sparkling descriptions of our programs, many Sisterhoods throughout the country have requested our scripts for use in their

own organizations, and our "actresses" have been invited to give repeat performances of our productions to various groups in the community.

We have constantly endeavored to widen the scope of Sisterhood work. In this connection we have frequently invited lecturers to give series of addresses on timely topics. We have taken our members on trips to the United Nations, both at Lake Success and New York, and on other occasions have conducted tours to the Jewish Museum and the Jewish Theological Seminary. As a result of the latter visits our women have become more aware of the important role which the Seminary plays in Jewish life, and have been inspired to participate in our own efforts for the Seminary through our Torah Fund Luncheons. This past year we departed from our usual format of programming for this luncheon. We presented a play, "A Style Show for Jewish Living," with our own members and their daughters in the cast. It was an outstanding performance and was most enthusiastically received. In March of 1950, during Mrs. Klinghoffer's regime, we were invited to conduct a late Friday Night Service in the Synagogue, and we have been granted this privilege annually. Our members deem it a great honor to participate in this Service. This past year, during my administration, we initiated an Oneg Shabbat on a Saturday afternoon. It was most inspiring and meaningful and we are looking forward to continuing this project annually. This year, too, marked the beginning of another innovation—a Model Seder, conducted by our women, with the reading of highlights of the Hagaddah, the singing of Passover songs by Cantor Sauler and the Sisterhood Choral Group, led by Mr. Sholom Secunda, and the serving of traditional Passover food.

Our activities have increased tremendously with the years. In 1943 we established the custom of having a Kiddush for the Junior Congregation every month on Rosh Chodesh. These are sponsored by our members to celebrate their joyous events. So popular has this custom become that we now have sponsors for a Kiddush for almost every Sabbath.

We have taken an active part in such worthy causes (to mention only a few) as Jewish Day for the Blind, Serve-a-

Camp, to aid the soldiers in veterans' hospitals, the Jewish Home and Hospital for the Aged, where there is a room dedicated to Sisterhood in recognition of our services, the Jewish Home for Chronic Diseases, whose patients are the recipients of Chanukah gifts from us annually, and many other organizations both here and in Israel. Through our affiliation with the National Women's League of the United Synagogue, our "mother" organization, and with the Federation of Jewish Women's Organizations, we have participated in leadership courses, workshops and conventions. During the past year we began the practice of having our own special fund raising programs for U.J.A. and Federation, and have conducted our members on tours of various agencies sponsored by Federation. We have arranged "teas" for the sale of Israel Bonds and have been highly successful in this project. We are also continuing our participation in the Red Cross drives. We have continued to sponsor scholarships to the Hebrew School and have designated them in memory of our late, dearly beloved Administrative Director, Joseph Goldberg, of sainted memory. We have also established a partial scholarship to Camp Ramah, conducted under the auspices of the Jewish Theological Seminary, in memory of Mrs. Emanuel Greenberg, the wife of one of the former presidents of our Center. We hold special func-

tions annually for our new members where they are indoctrinated into the over-all picture of our Sisterhood, and many of these women have become our most ardent workers.

This brief outline of our history cannot be recorded without our heartfelt thanks to the devoted women who comprise our officers and Board of Directors. The listing of these many names is obviously an impossible task. Suffice it to say that they have added lustre to the name of American Jewish womanhood. We are most grateful, too, for the spiritual guidance and counsel of our Rabbis, and to so many of the men of our Center, our "honorary members," who have cooperated wholeheartedly in our activities. We have indeed been blessed with inspired leaders who have succeeded in raising the spiritual and cultural standards of the women in our community.

We fervently hope and pray that we will continue to preserve our beautiful traditions and enhance our many activities so that we will truly be worthy daughters of the Center.

In the "Pirke Avot" it is written, "Who is rich—he who rejoices in his portion." We have all become spiritually enriched by our endeavors for Sisterhood. We can indeed rejoice in our portion.

Saturday Night Clubs

ACTIVITY in the Youth Activities Department continues at a rapid pace. The following is a brief summary of the events of the past month:

October 30—In all clubs, even the youngest, consideration was given to the forthcoming elections. Discussions and debates centered around the candidates for public office as well as the workings of the American form of government. In the younger clubs, talent night was observed.

November 2—The first meeting of the newly organized Arts and Crafts Club was held under the supervision of Mr. Louis Harris.

November 6—The girls spent an enjoyable evening in the gymnasium and pool. The older ones stayed on for their meetings and participated in amateur shows and square dancing.

November 7—The first meeting of the

Hug Ivri Lanoar took place. Mr. Meyer Appleman, noted Hebrew educator and scholar, was the guest adviser.

November 8—The first meeting of the Youth Council was convened. Decisions of far-reaching importance were reached.

November 13—All clubs, following an outline prepared by Mr. Brickman, supervisor of youth activities, continued work on the American Jewish Tercentenary, concluding the section on the historical facts.

The members of the Saturday night clubs, numbering 425 strong, are anticipating future events—Chanukah, trips to places of interest in and around New York, and finally, at the end of the month, our U.S.Y. delegates' participation in the Fourth Annual Convention in Boston of this fast-growing movement for Conservative Jewish Youth.

Judaism—Luxury or Necessity?

(Continued from page 11)

daylight. A far more responsible task was that of the guards at night. They had to watch closely, lest any harm might befall the sacred edifice. The Talmud gives us a detailed description how diligently they performed their duty. They would stand at their post, and the head of the guards would go from one to the other and ask: *Hasbolom Olecho*, "Is all well with you?" And each would answer: "*Hakol Sholom*, All is well!" They would not dare to sleep, and if, perchance one's health failed and he had to lie down for a brief nap, he would place the keys of the Temple beneath his pillow, close to his head, so that the keys of the Temple would be safe.

As I look about me tonight I see here the *Anshe Mishmar*, the Guardians of this Holy Temple of our day. Until quite recently, however, you were the Guards of the Daytime. We enjoyed the sunshine of prosperity. Your task was one of privilege and honor, your responsibility was not over-taxing. Now, however, we are in the darkness of the night, the darkness of the economic plight which has come upon the world. Your task, as the Guardians in the night, is far more serious. The Jews everywhere are asking you: "*Hasbolom Olecho*, Is it well with you? Is it well in your institution?" You must be able to answer: "*Hakol Sholom*, All is well now even as it was in the hours of sunshine!"

We need *Anshe Mishmar* now who will

guard the key of this Temple of God and Israel that its doors may continue to be wide open for the thousands who, with yearning hearts and hungry minds, come here to drink from the nourishing waters of our living faith. We ask you to be

YOUNG FOLKS LEAGUE

Following each lecture and discussion there will be a diversified program of Israeli singing and dancing, and refreshments will be served to all.

Calendar of Coming Events

Regular Meetings

Tues., Nov. 23 — A gala YPL Talent

Night with members of our own group and other YPL groups participating in an evening of fun and frolic.

Wed., Dec. 1—The second in our series, "Great Jewish Books"; Rabbi Margolies of Temple Beth El of Manhattan Beach will discuss the Talmud.

Wed., Dec. 8—Federation Night. This program has always been one of the highlights of our season.

Wed., Dec. 15—The first in the Center Religious Forum Series with Rabbi Robert Gordis speaking on the subject, "Judaism in the 20th Century."

Wed., Dec. 22—Chanukah Celebration.

Wed., Dec. 29—Current Events Program.

Other Young Folks League Events

Friday night, Nov. 26 (and every Friday night thereafter) — Rabbi Kreitman will start his series of Oneg Shabbats

the *Anshe Mishmar* of the night through which we are now passing, and under your guardianship and with God's help, the night will soon pass, the sun will shine once again, and all of us will be happy in the thought that through us *Hakol Sholem* all was and will be well with Israel and Israel's faith!

(Continued from page 22)

in the Center on "Questions Young People Ask." Israeli singing and dancing and refreshments will follow.

Fri., Nov. 19—The Oneg Shabbat will be devoted to a celebration of the Center's twenty-fifth anniversary.

Mon., Nov. 29—Executive Board Meeting.

Tues., Nov. 30—Bridge and Scrabble Interest Group.

Thurs., 6:00 p.m., Dec. 2—Center Federation Dinner.

Fri., Dec. 3—Sun., Dec. 5—YPL-Concord Weekend.

Tues., Dec. 7—Arts and Crafts Interest Group.

Fri., Dec. 10—Sun., Dec. 12 — UJA Concord Weekend.

Tues., Dec. 14—Bridge and Scrabble Interest Group.

Tues., Dec. 21—Arts and Crafts Interest Group.

Every Sunday at 2:00, our Bowling Group will meet at Kings Recreation Center, Clarkson and New York Avenues.

Please note that there will be no meeting on Wednesday, November 24.

MICHAEL J. ROSENFELD, *President*.

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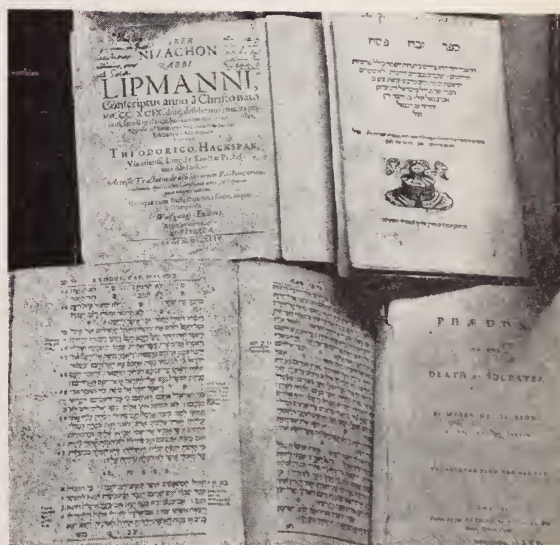
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The Brooklyn Jewish Center Review

December, 1954

20 YEARS OF SERVING BOOKS



Organized 20 Years Ago to Preserve Books Banned by the Nazis the Center Library Now Has a Great Collection of General Works and Many Rare Books.

IN THIS ISSUE

A Symposium of the Addresses Delivered at the Celebration of the 35th Anniversary of the Founding of the Brooklyn Jewish Center and of Dr. Israel H. Levinthal's Ministry in the Center

Forum Lectures

THIS MONDAY, JANUARY 3, at 8:15 P.M.

HARRISON SALISBURY

Famed N. Y. "Times" Correspondent

Recently Returned From the Soviet Union.

Subject:

"INSIDE RUSSIA"

Admission: Center Members Free; To Others — 50¢



ANNUAL MEETING

of the

BROOKLYN JEWISH CENTER

Thursday, January 27

8:15 P.M.

ANNUAL REPORT BY OUR PRESIDENT

DR. MOSES SPATT

Election of Officers, Members of the Board of
Trustees and Governing Board

A Fine Program of Entertainment is Being Planned.

Admission Limited to Center Members and their
Wives on presentation of Membership Cards.

SISTERHOOD GENERAL MEETING

Monday, January 24
12:45 P.M.

Featuring An Exciting Film

"AND THE BUSH WAS NOT
CONSUMED"

Guest Speaker

MRS. H. HERBERT ROSEMAN
National Vice-President of Women's League
Refreshments Served in Advance of Meeting

ANNOUNCING A GALA WEEK-END SISTERHOOD

In conjunction with
The Social Committee of the Center

at
LAUREL IN THE PINES
Lakewood, N. J.

Friday, March 4 through Sunday, March 6

All members invited—for reservations call Mrs.
Carl A. Kahn, SL 6-4088 and Harold M. Brown,
BU 2-5822.

Brooklyn Jewish Center Review

Vol. XXXVI

DECEMBER 1954 — TEBET KISLEV, 5715

No. 15

IN PRAISE OF OUR MEMBERS

WITH this issue of the *Review* we conclude the formal celebration of the 35th Anniversary of the founding of our Center and of Rabbi Levinthal's ministry in this congregation. During the course of the festivities deserving praise has been bestowed upon the founders and leaders of the Center who have these many years given of their energies and talents to the upbuilding and growth of this institution. But this celebration would not be com-

plete without praise for the numerous members who, in their various and often little known ways, work so hard to support the Center. Upon looking at the long list of our membership, we see first only a conglomeration of names, but when our eyes focus upon each name we find there a commitment and a prayer—a commitment to our Jewish faith and a prayer that this institution will fulfill and sustain this faith. These names spell out the significance of our Center.

•

A concert artist beginning his career soon discovers that however perfect be his technique and artistry his performance will depend on his audience. Its enthusiasm can fire his imagination and give his art the quality of greatness; its unresponsiveness can turn his art into drudgery. The responsiveness of the membership has given the Center an aura of greatness and has made it the model synagogue to which all of American Jewry looks for guidance and inspiration. Through his zeal and ardor the Center member has sustained and strengthened the hands of his Rabbis and his leaders. His loyalty to the Center and in turn to Jewish life has been expressed through his devoted service on the committees and the auxiliaries of this congregation. Business men, lawyers, physicians, laborers, teachers—they all blend harmoniously in the term "Center member," and thereby advance the cause of Judaism in our community and in our land.

In ancient Babylon during the Gaonic period, the Rabbis composed a "Misheberach" in tribute to the members of their congregations. This beautiful and touching prayer is now a part of our

Sabbath morning liturgy. We offer this same prayer for our Center members:

"May He who blessed our fathers, Abraham, Isaac and Jacob, bless all this congregation, them, their wives, their sons and daughters and all that belong to them; those who unite to form synagogues for prayer and those who enter therein to pray; those who give the lamps for lighting, and wine for Kiddush and Havdalah, bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation. May the Holy One, blessed be He, sustained and prosper the work of their hands."

DR. BENJAMIN KREITMAN.

The Books on the Cover

The reproductions of the books on the cover of this issue are pages from rare works in the collection of the Library of the Brooklyn Jewish Center.

At the top left is the "Nizachon" by Rabbi Yomtov Lipman Muhlbausen, published in Nuremberg in 1644 by a non-Jew. It was printed in Hebrew with a Latin translation and is a polemic against Christianity and Karaitism.

Below this work is an ancient Bible with Latin and Greek notes. It was presented to the library by Dr. A. Asen. At the top, right, is the *Abarbanel Haggadab*, printed in Venice in 1545. Below it is a first edition of a noted work by Moses Mendelson, published in London in 1789.

INVITATION TO THE LIBRARY

THE history of the library of the Brooklyn Jewish Center can be read in this issue. Members of the Center and the members of the community may discover for themselves all the virtues which are outlined in Dr. Rabinowitz's article. The library has a large and important collection of books, and it offers these for our benefit. Nothing will make the directors of the library and its devoted librarian happier than to welcome visitors who may use it both for pleasurable reading or for study.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

The Fine Growth of Our Library

I AM sure that those who attended the unforgettable gathering on the Monday evening, November 22, commemorating the 35th Anniversary of the founding of our Center and of my own ministry in the Center, are still under the spell of inspiration that pervaded the very atmosphere of the Synagogue on that occasion. As for myself, I want to take this opportunity to thank all those who were responsible for the success of the evening—the chairman and the co-chairman and the members of the committee in charge, all those who participated in the delightful program, and to all the men and women who crowded the building and who gave evidence of the warmth of their feelings both for the Center and for its Rabbi. And of course I am grateful to the officers, trustees, governing board and members for their kind expression of affection and regard, which I deeply appreciate. I was made very happy by the announcement that a Fellowship would be established in the Department of Homiletics at the Jewish Theological Seminary of America which would bear my name, and which will enable gifted graduates to specialize in further research in this most important field of Rabbinic function.

But no sooner did we complete this celebration, when we were summoned to another commemoration—the 20th anniversary of the establishment of our Center Library. Indeed, we are literally fulfilling the Rabbinic interpretation of the words of the Psalmist: *yelchu n'cbayil el choyil*, "They go from strength to strength." "What means these words, going from strength to strength?" ask the sages. And they answer: "He who goes from Synagogue to the House of Study." The library is indeed an important aspect of a House of Study. Here we read and learn the life-thoughts of the great minds and creative spirits of our people—past and present.

Our Center Library, dedicated twenty years ago in the presence of Professor Albert Einstein, was founded as an answer to the destructive and barbarous efforts of Hitler to burn all books which reveal civilization's truths. It was our answer to an old challenge: *Sefer o Sayuf*—"The book or the sword?" The opening of our library at that very time was our reply, that we still choose the book and that we still regard ourselves as People of the Book!

Our library has grown to such proportions that thousands of volumes literally swell the walls of our limited quarters. It is today, undoubtedly, the largest collection of books in Hebrew, Yiddish and English that is possessed by any Congregation in this country. Readers come from far and wide, they represent the old and young, lay people and professionals. Many of the students of our colleges and universities come here to find information they seek on all subjects that pertain to Jewish life and thought. Our learned librarian, Dr. Elias Rabinowitz, is always ready to help and to guide the reader in the choice of reading material. It has become in truth an essential adjunct to our entire *Bet Hamidrash*—House of Study, represented by all our schools, our adult institute, our forum and lecture platform.

We are happy to commemorate the twenty years of fine service rendered by our library to our community. We pray that it may continue to grow in its usefulness, so that through its influence our people may ever retain the deserved designation—People of the Book.

Israel H. Perithal

Hanukkah Interpreted By
Dr. Kreitman For "Eternal Light"

The following address was delivered by Dr. Kreitman on the Eternal Light program on December 19.

THE rebellion of the Maccabees against the tyrant Antiochus Epiphanes was the turning point in the life of Israel and from our present day perspective twenty-one hundred years later, it was a turning point in the spiritual life of the human race. Had not Mattathias and his hardy band of the faithful made a stand against the King's emissaries, Judaism and the Jewish people would have been overwhelmed. Christianity and Islam, both derived from the parent faith, Judaism, both instrumental in spreading the knowledge of God in the world, would have remained unborn in the womb of time. The festival of Hanukkah, commemorating the deeds of the Maccabees is in this greater sense, the festival of the human spirit.

The heroism and extraordinary strategic skill of the Maccabees brought them wondrous success in the battlefield. But this alone is not the great triumph we celebrate at this festival of Lights. It is the occasion when we recall the unswerving loyalty of the Maccabees and their followers to God and to the faith of their fathers even unto martyrdom. At the moment the Hasmoneans raised the standard of rebellion against the King's officers, at that moment Judaism triumphed over Antiochus and his mighty hordes. The later military successes were incidental to this victory. The Synagogue, therefore, associates with the festival of Hanukkah the words of the prophet Zachariah: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

These words mean that in the ultimate sense a people does not prevail by reason of its victories on the battlefield but by reason of the spirit of God that informs them. In the chronicles of oppression that make up such a great part of the history of the Jewish people, there have been rebellions against tyrants that have failed. But the spirit of God that inspired them to resist and rebel brought them ultimately triumph. The oppressors with their proud victories have disappeared; the people sustained by faith have prevailed.

THE BROOKLYN JEWISH CENTER CELEBRATES A DOUBLE ANNIVERSARY

OVER 2,000 members and Jewish Community leaders assembled in our Center synagogue on Monday evening, November 22nd, to celebrate the Thirty-fifth Anniversary of the founding of the Brooklyn Jewish Center and the Thirty-fifth Anniversary of Rabbi Israel H. Levinthal's spiritual leadership of it.

The halls of the Center started to fill early in the evening. Many familiar faces could be seen entering the synagogue. Many of the Founders and older members came to participate in the celebration and to pay tribute to Dr. Levinthal on this happy occasion. The proceedings started promptly at 8:15, when every seat in the synagogue and the balcony was already occupied. Late-comers had to be seated in the Social Rooms, where they could listen to the program over the public address system.

Judge Emanuel Greenberg, Honorary President of the Center and chairman of the evening, opened the program and extended greetings. Cantor William Sauler led in the singing of the National Anthem and *Hatikvah* which was followed by the Invocation, pronounced by Rabbi Kreitman. Dr. Moses Spatt, Center President, reviewed the colorful history of our institution and stressed the impact the Center has made on the American Jewish Community. He spoke of the importance of Center membership and he thanked the Anniversary Committee, headed by Messrs. Maurice Bernhardt and Harry Blickstein, for the excellent arrangements. Cantor William Sauler then chanted in moving fashion the Memorial Prayer for the Center's departed Founders and Members. A presentation of plaques and certificates to the Founders, and to those members who have been affiliated with the Institution for twenty-five years or more, followed. In presenting these plaques, Mr. Isidor Fine, Honorary Center President, recalled the events that led up to the founding of the Center and related the early struggles of the Institution. Mr. Samuel Rottenberg, the Center's first president, in accepting the awards in behalf of the honored members, made mention of the philosophy motivat-

ing the founding of the Brooklyn Jewish Center and described the election of Dr. Israel H. Levinthal, who had been the Rabbi of Temple Petach Tikvah. Mr. Rottenberg recalled the work of the past presidents of the institution and praised the excellent leadership that Dr. Moses Spatt has brought to the administration of the Center. Mr. Rottenberg's remarks were followed by the rendition of appropriate Cantorial selections by Mr. Richard Tucker, now a leading tenor of the Metropolitan Opera and former Cantor of the Center. He was accompanied by Mr. Sholom Secunda, the Center's musical director. Mr. Tucker's songs were received with enthusiasm and great applause. A message of Greetings was given by Judge Louis E. Levinthal of the Court of Common Pleas in Philadelphia, a brother of Rabbi Levinthal, whose address is published elsewhere in this issue.

Professor Louis Finkelstein, Chancellor of the Jewish Theological Seminary of America, announced that a number of the members of the Center and friends of Dr. Levinthal had established a fellowship in Homiletics at the Seminary in Dr. Levinthal's name. Rabbi Levinthal then responded with a moving address, also published in this issue, and after the benediction was pronounced by Rabbi Mordecai H. Lewittes, Rabbi in charge of the Center's Hebrew and Religious Schools, the program in the synagogue ended, and a reception for all the guests followed in the main auditorium and in the dining room. The members of the Young Folks League, the Young Married Group and the Social Committee acted as hosts and greatly contributed to the success of the evening.

The two other highlights of the Center's anniversary celebration were the



The anniversary celebration in the Synagogue. On the rostrum are the speakers. An accidental light flash unfortunately obscured the speaker at the microphone, who was Judge Louis E. Levinthal. The others are: first row, left—Richard Tucker, of the Metropolitan Opera, the guest singer; Prof. Louis Finkelstein, Dr. Israel H. Levinthal, Judge Emanuel Greenberg, Dr. Moses Spatt, Isidor Fine, Samuel Rottenberg, Samuel Greenblatt. Second row, left—Dr. Elias N. Rabinowitz, Dr. Benjamin Kreitman, Mrs. Frank Schaeffer, Rabbi Mordecai H. Lewittes, David M. Gold. Back row, left—Moses Ginsberg, Morris Weinberg, Harry Blickstein and Cantor William Sauler.



Dr. and Mrs. Levinthal Walking Down the Aisle on the Way to the Reception.

special religious services held on Friday evening November 19th and on Sabbath morning, November 20th. Dr. Elias L. Solomon, Honorary President of the United Synagogue of America, and Rabbi of New York's Congregation Shaare Zedek, was the guest preacher on Friday evening. He spoke of the importance of the Brooklyn Jewish Center in its own community and of the great influence it has on American Jewish Life. Dr. Solomon paid tribute to Dr. Levinthal as spiritual leader of the Institution and also as a friend. A musical program was presented by the Center Choral Group under the leadership of Mr. Sholom Secunda with Cantor William Sauler as soloist.

The Sabbath services were addressed by Dr. Israel Goldfarb, Rabbi of Congregation Beth Israel Anshe Emeth, the oldest synagogue in the Borough of Brooklyn. Dr. Goldfarb also paid tribute to Dr. Levinthal and his leadership at the Center and in the Community. The services were conducted by Cantor Sauler together with the Center choir and were followed by a Kiddush tendered to the entire congregation by the Sisterhood. Dr. Levinthal was presented with a Jewish National Fund certificate by Mr. Joseph Sheinberg, president of the Brooklyn Zionist Region, which planted a forest of trees in Israel

CONGRATULATORY MESSAGES

FROM THE UNITED SYNAGOGUE OF AMERICA

THE United Synagogue of America shares in the joy of the Brooklyn Jewish Center on the occasion of its double celebration marking the thirty-fifth anniversary of the founding of the Center and the thirty-fifth anniversary of the leadership of Dr. Israel Herbert Levinthal in the Center.

The thirty-five years which have passed since the courageous founders of the Brooklyn Jewish Center banded themselves together to establish a Holy Congregation in Israel and called Dr. Levinthal to its leadership has witnessed some of the most fundamental and revolutionary changes that have ever taken place in so short a period of time in the history of mankind. Old and established institutions have collapsed and our own people has suffered one of the most grievous of physical disasters that was ever visited upon it in its long and heroic history. In the Brooklyn Jewish Center, as in other synagogues in this country and throughout the world, our people demonstrates ever anew its eternity. Your celebration is a living testimonial to the truth of the prophet's words, "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

Loyal to the great traditions of our religious heritage, loyal to Zion and unwavering in your faith in our Torah, the Brooklyn Jewish Center is one of the most distinguished of our congregations which are perpetuating Judaism in this country and insuring its future for our children and for generations to come.

The prayers of your sister congregations throughout the country are with you for the blessings of the Almighty upon your congregation and your beloved and revered spiritual leader.

CHARLES ROSENGARTEN, *President.*
RABBI BERNARD SEGAL, *Executive Director, United Synagogue of America.*

in Dr. Levinthal's honor.

The members of the Ritual and Religious Service Committee acted as ushers at the services as well as at the celebration on Monday evening.

FROM THE CENTER DIRECTORS ASSOCIATION

(Founded by Joseph Goldberg, the late Administrative Director of the Brooklyn Jewish Center.)

AT A meeting of the Center Directors Association held on November 23, 1954, it was unanimously resolved that

WHEREAS, the Brooklyn Jewish Center has just celebrated the 35th anniversary of its existence, and the 35th anniversary of the tenure of its beloved spiritual leader, Rabbi Israel H. Levinthal, and

WHEREAS, during these past 35 years the Brooklyn Jewish Center has become one of the leading and most renowned Synagogue Centers in the country under the inspired spiritual guidance of Rabbi Levinthal and leadership of its late beloved Administrative Director, Joseph Goldberg, who served with distinction for 33 years, and

WHEREAS, the aforesaid Joseph Goldberg was the founder and first President of the Center Directors Association and served with dignity and honor as its President for more than 25 years, and

WHEREAS, your present Administrative Director Harold Hammer and assistant Administrative Director, Robert Fox, are valued and honored members of our Center Directors Association.

NOW, THEREFORE, be it resolved that the Center Directors Association extend their congratulations to the Brooklyn Jewish Center, to its revered Rabbi and lay officers and Administrative Directors, and express its sincere hope that your great institution, its lay and professional leaders continue to grow from strength to strength, and that we may be privileged to share with you, the joys of celebrating your golden anniversary.

R. MURRAY SEBSOW, *President, Center Directors Association.*

A large number of telegrams and messages of congratulations were received at the Center office congratulating the Center and Rabbi Levinthal on this occasion.

ANNIVERSARY ADDRESSES

*On the Following Pages
Are the Speeches Delivered
at the Celebration
of the 35th Anniversary
of the Founding of the
Brooklyn Jewish Center
and of Dr. Israel H.
Levinthal's Ministry in
the Center. They Are
Published in the Order
Listed on the Program.*

By JUDGE EMANUEL GREENBERG, *Honorary President of the Center and Chairman of the Program.*

YOU are all to be congratulated for having been sagacious enough to join an institution such as this. And the Center, too, is to be congratulated because it has as its members, as its founders, men of the type who sit here on the platform, in the pulpit and those who sit in the audience. The record of the Center's accomplishments over the years of its existence—35 years—has been very high, and we're very, very proud of it.

For me to praise the Jewish Center at any great length would be really foolhardy because I think I'd probably be prejudiced. But I do want to say, "Let's all be congratulated that we have made our affiliations with the Center and have devoted our time, attention and energies to the Center.

Let us also feel that we are to be congratulated for having had the wisdom to associate with us our beloved rabbi, Dr. Levinthal.

Tonight we are celebrating the thirty-fifth anniversary of the founding of the Center and the thirty-fifth anniversary of his rabbinate in the Center and we are very grateful to the Almighty for having given us the privilege of being here to conduct these ceremonies.

Now, our president is just another one of the six who have been presidents of this institution, but despite the fact that he has been president a little less than two years, he has made an indelible impression upon the congregation and upon Jewry in this borough. Our president really has made us feel the importance of his office and the work he has been doing.

There is no need for me to say more in introducing him. I present to you now our president, Dr. Moses Spatt.

By DR. MOSES SPATT, *President of the Brooklyn Jewish Center.*

TONIGHT we are privileged to celebrate a double *simcha*, the 35th anniversary of the founding of our Center, and the 35 years of consecrated service of our beloved Rabbi, Dr. Israel H. Levinthal. Personally, and also in your behalf, I wish to thank Maurice Bernhardt, Chairman, and Harry Blickstein,

co-chairman, and the other members of the committee for their unselfish services in making this celebration an outstanding success.

It is wise, on an occasion such as this, to take stock of past achievements—as well as errors—and to attempt to plan for the future. This occasion becomes a happy one when we consider the constructive results of many fine activities and the progress of our institution.

The Center was established for the purpose of providing leadership in all community activities, and to create, in the words of our beloved Rabbi, "A Seven Day Synagogue." The idea of accepting God only at stated periods of prayer, and not throughout our daily lives, has been supplanted by the ancient precept of accepting God at all times in our daily lives.

In this belief, a group of inspired men, headed by our own Samuel Rottenberg and Moses Ginsberg, undertook the herculean task, in the face of bitter opposition, of establishing our Center, the purposes of which were the promotion of the physical, recreational, educational, social and religious well-being of the community.

These men were aware of the truism that any record of mankind, written by the hand of man, serves but for a moment: it is comparable to writing in the sands of time. They were also aware of the fact that there is but one principle which is eternal—the record of God, and that any structure, to be everlasting and eternal, must have the essence of the spiritual as its guiding force.

Despite all obstacles, the plans for the Center were realized, and our assemblage tonight, in this glorious synagogue, is proof of the success that these men achieved. Our physical structure, were it to be built today, could not be designed and utilized more functionally.

The same inspired men exhibited the rarest of vision in obtaining for us, as our spiritual leader, Dr. Israel H. Levinthal, now the Dean of the Brooklyn Rabbinate. It is my confirmed opinion that it was an act of God that a young aristocrat of the Rabbinate was made available to us at the time the dream of our Center was being projected.

It is indeed a great privilege for me,

who has been so devoted an admirer and friend of Dr. Levinthal, to have been chosen as president of the Institution with which he is associated. Our sages tell us that a man's teacher in the Torah stands, to him, in the place of a parent, and that, as his spiritual father, he is entitled to the honor and reverence due to his actual Father.

It is in this spirit that I am privileged, as your president, and in your name, to congratulate Dr. Levinthal upon this happy occasion in his career. Soon after coming to us he was recognized as a leader in our city, state and nation. He devoted himself unstintingly to the many manifold and consuming problems of our people throughout the world. His devotion to the cause of Zion no doubt helped in the establishment of the State of Israel. Today, Dr. Levinthal stands out as a spiritual leader throughout the country.

It is our earnest prayer that God shall grant to him, to Mrs. Levinthal, and their family many, many years of good health and happiness that he may continue to carry the message of the Torah to us.

As to the activities of our Center during the past 35 years, they have been so manifold that I must limit myself to but a short review of the highlights.

Religious activities are being conducted on the same high level to which we have been accustomed since the inception of the Center; our Sabbath and Holiday services, as well as our Late Friday Night services, attract large attendances and are the envy of other congregations.

The Educational Activities of the Center can be divided into these categories: the Religious School, the Center Academy, the Institute of Jewish Studies For Adults, the Lecture Forum, the Library, the Center publications and the Youth Clubs.

Our Auxiliary groups include the Sisterhood, the Young Folks League and the Mr. and Mrs. Club, and all are functioning at an unusually high level of activity.

Our responsibility towards the community is carried out splendidly, through our keen interest in the successful campaigns for the U.J.A., the Federation of Jewish Philanthropies, the Jewish Theological Seminary—the Alma Mater of Rabbi Levinthal and Rabbi Kreitman, as well as many other important and

necessary activities of the Jewish community.

On behalf of all the members of the Congregation, I wish to express my deep gratitude to our honorary presidents, Mr. Samuel Rottenberg, Mr. Isidor Fine, and my immediate predecessor, Judge Emanuel Greenberg, for their sincere and unstinting services rendered to our institution. I also wish to take cognizance of the services rendered by the late Mr. Joseph Schwartz, of sainted memory, who was president of our Institution for a decade. His services as our president, apart from all his other good deeds, merit him peaceful and eternal rest.

Our achievements of the first 35 years must not lull us into the belief that everything we strove for has either been attained, or is near accomplishment; the problems ahead of us are indeed numerous as well as complex. Our inability to satisfy all demands made upon us, especially in the field of Hebrew education are a source of constant frustration; the solution to this problem must soon be found. Whether the solution lies in the construction of new physical facilities, or in the rearrangement of our present facilities, is a matter of deep concern to your Officers and Board. We are ever cognizant of the many requirements of the community, and shall not lessen our zeal to satisfy these requirements.

However, your support and help are necessary to carry out these ideals and objectives. The work of our Center imposes an ever ascending burden of cost upon us and our income has not kept pace with the increasing costs.

We are therefore extremely anxious to have you invite your neighbors and friends to join our ranks. We are presently engaged in an aggressive membership campaign, and feel it is the duty of every member to secure for us the many unaffiliated Jews amongst their neighbors and friends, who, I am confident, will be happy to join us and derive the benefits which membership in our Center confers.

God grant that in the years ahead we shall have the opportunity to continue to serve American Jewry, and with your aid, encouragement and devotion, together with the consecrated services of our beloved Rabbi, Dr. Levinthal, assisted

by Rabbi Kreitman and Rabbi Lewittes, we shall reach the ever-expanding goals for which this Center has been founded.

Such attainments can be assured if we hearken to the words of the Prophet Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

By ISIDOR FINE, Honorary President of the Brooklyn Jewish Center.

YOU have heard the previous speakers tell you the history of the Brooklyn Jewish Center, and you have also read it in the *Review*. I don't think that I have to elaborate on that, but I want to add a few facts.

It came to my mind when I read that history in the *Review* that the Brooklyn Jewish Center appeared to me just like a miracle from God. It just so happened that a group of young men became well-to-do, so they moved away from Brownsville and came to the high empty spots on Eastern Parkway, where they found themselves without a synagogue. They got together, and \$100,000 was pledged the first night at a certain meeting—I don't want to mention names because I may slight someone—and the next day there was a sign on a vacant lot announcing the building of the Brooklyn Jewish Center. And that was the time when the baby was conceived. The baby was born premature and had to be put into the incubator. That baby had to get vitamins, and the vitamins were given by Professor Sam Rottenberg, while 25 or 30 of us members gave Mr. Rottenberg other vitamins in the form of notes. Mr. Rottenberg was kept busy getting new notes, paying the old ones, getting new ones, paying the old ones—and constantly we had to feed the baby.

Then a transfusion became necessary in the form of a mortgage. Then another transfusion with a second mortgage, and a third. The baby struggled but lived and grew strong and healthy.

I feel that the Brooklyn Jewish Center, through the spiritual leadership of Rabbi Levinthal has given it, will maintain itself for years and years to come and be the bright spot in this community.

I have been chosen to pick a man who will have the honor of issuing the plaques to the 25-year members and to the founders, and we couldn't have made a better choice than our old friend, and our first president, Samuel Rottenberg.

Mr. Rottenberg would have more hair on his head had he not been the president of the Center for the first ten years and had he not given away his nights, days, weeks, and strength to the Brooklyn Jewish Center. He was the spirit behind the gun that shot the works. And now may I read you the citations Mr. Rottenberg will present:

"Brooklyn Jewish Center citation is conferred upon you in recognition of many years of affiliation with and service to our beloved institution, with the hope and prayer that you and your family may continue to share with us in the task of preserving our Center as a true Sanctuary of God. Presented at the 35th Anniversary Celebration of the Brooklyn Jewish Center, Monday, November 22nd, 1954; 26th day of Heshvan, 5715."

By SAMUEL ROTTENBERG, *Honorary President of the Brooklyn Jewish Center.*

DEEM it an honor to be here with you tonight. Others will undoubtedly evaluate the services and contribution of Rabbi Levinthal. I want to boast here tonight; it was my privilege to join with Moses Ginsberg and—I believe—Sam Greenblatt to extend the call to Rabbi Levinthal to become our spiritual leader.

Dr. Levinthal has since then been the soul of this institution. The founding of the Center was a historic event for Jewry in America.

Over 10 million Jewish people visited this institution in the past 35 years. Over 50 million dollars was contributed and collected at the Brooklyn Jewish Center for all worthy causes. But I have in addition to that the finest proof that the Brooklyn Jewish Center was worthwhile, and I regard this as one of its principal achievements—many centers all over the country were created as a result of the inspiration and the encouragement that they received from the Brooklyn Jewish Center.

As you know, everything we have in Jewish life in these United States was imported; we must concede that. But

the center movement is genuine American, conceived here. I was truly thrilled when I read a few days ago that plans for a Jewish Center in Haifa have been completed. I regard it as one of the finest contributions that American Jewry could offer to Palestine.

Now we have had a memorial service for those of the founders who are no longer among us, but I know you will agree with me that I should mention a few of those who played a very important role in the life of this institution: Mr. Louis Cohen, in whose house 35 years ago the first meeting was held; Charles Goell, chairman of the building committee; Jacob Levy, David Shapiro, Morris Katlowitz, and Henry Seinfeld. Their names are inscribed in golden letters on the pages of our institution.

For myself I want to thank God for the privilege in participating in the establishment of this institution, and I want to thank God that He has permitted me to be here with you tonight. God bless you all!

By HON. LOUIS E. LEVINTHAL, *Judge in the Court of Common Pleas, Philadelphia.*

IT IS so gratifying to see from the expressions on your faces whenever Dr. Levinthal's name is mentioned, that you not only admire and revere but also truly love my dear brother.

As an author is judged by the books he writes and an artist by the pictures he paints, so is the quality of a rabbi to be appraised by the kind of men, women and children his ministry has produced. Knowing as I do, what a remarkable record of excellence you of this Center have achieved, individually and collectively, is it not easy to understand why Israel Herbert Levinthal is so proud and happy to be your Rabbi?

I should like to pay special tribute to this outstanding Synagogue-Center for having obeyed, fully and literally, the ancient precept in Pirke Avoth, *aseh lecho rav*. Note that our Sages did not say *kach lecho rav*, "Take a master, teacher, rabbi, for thyself." They said: *aseh lecho rav*, "Make, produce, create a master, teacher, rabbi for thyself." I venture to suggest that the word *aseh* is not without significance for us today.

It indicates that the synagogue member

does not perform his duty by mere passive affiliation and by listlessly hearing an occasional sermon. A Jewish congregant must actively and energetically cooperate, work with, his spiritual leader. You of the Brooklyn Jewish Center have understood this, and you have made the relationship between your minister and your laymen a full and equal partnership, a partnership mutually stimulating and reciprocally creative.

This Center has indeed helped to develop the gifts and the talents with which Israel was bountifully endowed when he came to you 35 years ago. But not even this wonderful institution made him the rabbi he is. Nor did the Jewish Theological Seminary, which gave him his ordination nine years before the establishment of this Center. For if ever a man was born to be a rabbi, if ever a rabbi was made by Divine Decree, Israel is that man.

The rabbinate has not been merely his profession. It has been his vocation, his calling. He was called by a Power that could not be denied.

Long before his Bar Mitzvah he was determined to be a rabbi in Israel. That idea of his childhood, that overwhelming ambition of his, that dearest of his heart's desires, became the central theme of his life. His career is a perfect illustration of the truth of the old aphorism: "Sow a Thought, and you reap an Act; Sow an Act, and you reap a Habit; Sow a Habit, and you reap a Character; Sow a Character, and you reap a Destiny."

Let me briefly illustrate what I mean. As a youngster, in his earliest teens, he organized the Aids of Zion, one of the first Zionist youth groups in this country. At about that time, in 1902, he had the courage to come, uninvited, to a meeting of the Agudath Harabonim in Philadelphia and earnestly plead with the venerable orthodox rabbis to support the Zionist cause. I remember the newspaper article—and the embarrassment of my dear father, when he saw that article—illustrated by an artist's sketch showing a boy addressing an assembly of bearded rabbis in the Bnai Abraham Synagogue, and alongside it a copy of the classic painting of the young Nazarene expounding the Law to the Elders in the Synagogue in ancient Copernum.

I recall, too, the occasion when Israel won the Oratorical Contest Prize at Central High School for his moving address on "The Wandering Jew." And I also remember the time his essay on "Astronomers and Astronomy in the Talmud," written while still in High School, evoked the enthusiastic praise of experts.

You may guess, from these vivid recollections of a half century and more ago, that my "big brother" was my childhood hero. Well, next to my father, of blessed memory, he was. And he has always remained my ideal of what a rabbi, what an American Jew, what a human being, should be.

It was Henry Van Dyke, a clergyman and poet of an earlier generation, who wrote these simple verses:

"Four things a man should learn to do,
If he would keep his record true—
To think without confusion, clearly;
To love his fellow-men sincerely;
To act from honest motives, purely;
To trust in God and Heaven, securely."

How perfectly has Israel kept his record as a man true in all these four essentials! And as a rabbi he has coupled his clarity of thought with eloquence of speech; he has translated the brotherly love in his heart into tireless service for his fellow-man; and the purity of his soul and the depth of his faith have inspired not only admiration but emulation as well. In brief, your rabbi has been "a living sermon of the truth he has taught." That, to me, is the acme of rabbinical achievement.

By **PROF. LOUIS FINKELSTEIN**,
Chancellor of the Jewish Theological Seminary.

I WOULD like to share with you tonight some of the thoughts that have been running through my mind as I was thinking of this great Center, founded 35 years ago.

To what question has Rabbi Levinthal and this Center been an answer to? Neither a man nor an institution can achieve the place that Dr. Levinthal has achieved, and this Center has achieved, unless they are an answer to a truly relevant question.

Now it seems to me that the question to which the rabbi and the Center are answers is the most profound question in our American life, and in our American

Jewish life: it is the question dealing with raising the standards of conduct of human beings, of transforming ourselves from the clods of earth which we are, to potentialities which we are at the beginning of life.

Now that is of course the whole purpose of Torah. And it is a difficult thing to transform human beings. I have a friend—he is not here, but he is a great admirer of Dr. Levinthal—who once showed an autobiography he had written and asked me if he ought to publish it. The book was fascinating but a little too frank, and I told him I was afraid it could not be published so long as any of the persons mentioned in it were still alive, including himself.

He said, "I'm sorry you feel that way because you have cost me, I think, half a million dollars." I said, "I think that's true; if this autobiography were published it would sell enough copies to earn a half a million dollars." I added, "By the way, what were you going to call it?" He replied, "I was to call it 'How a Monkey Became a Man.'"

How a monkey became a man: Well, that is what that autobiography is. The author tells the story of his early youth when he lived on the animal plane, and how through the influences that worked upon him, and especially the influence of one individual, he became a man. Some day the book will be published.

Now, how do we want to change these little fellows that we grow up to be into the spiritual forces that we can? Human relations are so difficult and so complex, there are so many things that you have to think about in any kind of human situation.

Obviously, human decisions are more difficult to make than the solution of the problems of the universe. In the solution of the problems of physics, the issues are limited; it can be one way or another but it can't be a million ways. But when you think of a human being and your relationship to him, there are a million variables and you never know just what to do. Each of us must make decisions many times a day. And each time they can be good or bad.

Now it is not at all strange that many of us make mistakes. What I'm surprised at is that we ever do anything that's right.

How does that happen? It happens through the grace of God. God in his great love has given us not only a mind but also a heart. And he has made artists of all of us. You notice that when Mr. Richard Tucker was singing a few moments ago, he was singing notes that were composed. Now the combinations of notes that can be made are infinite, and yet the composer and the singer when he reproduced them always struck a beautiful combination. He didn't sit down and work them out by calculation. Somehow the artist knows how to juxtapose the notes in such a way—by an intuition, as Plato says—as to move us.

And when Dr. Levinthal speaks to us, he puts the words and the sentences together in such a way that he moves us both to laughter and to tears and stirs us to the depths of our souls and brings out the best in us. Somehow one knows how. He always finds the right notes.

And all of us have something of that, and so all of us have something of that greatest of all art: the art of living great lives. If you find some difficulty in deciding what to do, think of what's right, what's beautiful; beautiful in your eyes, beautiful in God's eyes.

The trouble with art is that it is subjective, it depends a great deal on taste; and you can't argue it. Some people like things which are very far from beautiful. Some people look at a painting and say it's very beautiful and I look at it and it leaves me cold. That is because in art you can't argue styles; and there comes a place in conduct where the Torah isn't willing to leave it altogether to our judgment as to what is beautiful.

If we were left entirely to our judgment we would make great mistakes. Good intentions are not enough. Sometimes you must have the science of what is right and that is why we have a Torah, which one studies; and the Torah tells us what is right.

Now, therefore, Judaism approaches us in two ways: it tries to train us in the art of living and tries to train us in the science of living; that is what Dr. Levinthal has done for us. You train people in science through words; there is no other way. After you have performed an experiment you have to put it in words. Science must be words. If there are no

words there is no science. The Egyptians knew a good deal of the geometry of the Greeks, but they didn't put it in words: there was no science.

And art is never taught by words. It is always taught by example. You always have to imitate the great artist in order to become an artist yourself. Until you become original by getting the profundity of the art. Dr. Levinthal has taught us both ways. He is what the rabbis call *noem doresh venoen mikayem*, he preaches most movingly and takes the words of the ancient rabbis and explains to us the way of life.

And so I was not surprised to hear tonight these speeches from laymen which are among the best that I have ever heard: the former presidents of this congregation and the present president are certainly people who have been inspired and developed so as to become great spokesmen for the Torah. You have in this institution the spirit and atmosphere and life which helps to mold everybody who enters it. And that is why this Center has become the foremost institution of Jewish religious life in this country. And it has become that because it has had a great rabbi and great laymen.

When I came into this room, Dr. Spatt, the president of this Center whispered something which I thought I might share with you tonight. This will come as a surprise to Dr. Levinthal, and I'm sure it's a pleasant surprise: I was told that a group of men here have gotten together and decided to honor Dr. Levinthal by establishing at the Seminary of which he is so illustrious a graduate, a fellowship in Homiletics to be given to particularly distinguished students.

Now naturally, whenever the Seminary gets something like that I feel good, obviously—that's my business. I am most grateful. But I am especially glad that we will have a fellowship bearing the name of Dr. Levinthal, the rabbi of the Brooklyn Jewish Center. I am glad because I can imagine a generation and two generations and many generations of young boys studying and trying to emulate the great virtues that have made Dr. Levinthal the teacher of all of us and made this Center the spiritual home for so many.

The lesson of this festival is a lesson we share with all mankind. As Reb Mattathias said in the delightful play we just

heard, we say to man everywhere, "It is time to light the Hanukkah candles. May this be for us, as once long ago, a light in darkness."

By DR. ISRAEL H. LEVINTHAL,
Rabbi of the Brooklyn Jewish Center.

OUR ancient Rabbis teach us that when we approach God in prayer or in petition we should join the prayer with words of *shevach v'bodoyob*, with words of praise and thankfulness. In the spirit of that injunction, I want to begin my remarks also with words of *shevach v'bodoyob*.

I am thankful to God that he has granted me life and permitted me to celebrate with you this happy anniversary of thirty-five years of joint service in behalf of our faith and our people. Fer- vently do I offer that ancient benediction, so beautifully sung for us by that heavenly-endowed singer, Mr. Richard Tucker, thanking God *shehecheyanu, y-kiyemunu, v'bigionu lazman bazeib*.

I am thankful to our Heavenly Father that I am blessed to have with me at this celebration my beloved wife and helpmate in my work through these many years. It is often said that it is hard to be a Rabbi. I want to assure you that it is even harder to be a *Rebbeitzin*. And I am thankful that I am able to attest that Mrs. Levinthal has carried her share of the rabbinate—the role of *Rebbeitzin*—with dignity, with intelligence, and with that rare quality, *sechel*. God grant that I may be able to celebrate together with her and our beloved children many joyous occasions in the future.

I am thankful also that we have with us so many of the old members, the original founders, builders and organizers of our beloved institution. Many, alas, are gone, and we miss them greatly. Their memories are deeply enshrined within our hearts. But we are thankful for those still in our midst; and we pray that they may continue to be with us, and work with us, for many years to come.

I am thankful that we have been honored tonight with the presence and inspiring message of my distinguished colleague, one of the great teachers and intellectual leaders of American Jewry, Professor Louis Finkelstein, the Chancellor of my alma mater, the Jewish Theological Seminary of America. There has been a close

bond of friendship between us for many years. Indeed, that friendship began with his sainted parents. His parental home was among the first to have befriended us when we first came to this neighborhood thirty-nine years ago. His revered father, of blessed memory, was a great friend of our Center, and was with us at many of our celebrations. I recall the happy event when we laid the corner-stone of this building. The honor of laying the stone was conferred upon my own revered father and upon his father, both of blessed memory. It is good to see his distinguished son maintaining this close relationship with us, which I pray may continue for many years to come.

I am thankful to my friend Richard Tucker for honoring us with his presence and with his soul-stirring singing. We are proud of that chapter in the Center history when he served as our Cantor. He has risen to great heights in the musical world, and we pray that he may go *m'chayil el chayil*, from strength to ever greater strength and achievement.

And I am thankful to all of you, dear friends, for your friendship, your affection and your cooperation in all the thirty-five years of our Center activity. God grant that we may be privileged to continue that relationship for a long time to come.

My friends, this is a double celebration—the thirty-fifth anniversary of the founding of our beloved Center, and the thirty-fifth anniversary of my own rabbinate here. Now according to the rabbis, *En m'arvin simchob b'simchob*, "we are not to combine two happy celebrations." The rabbis felt that there are so few truly joyous events in one's life that we should celebrate each one separately. But in reality, this is one celebration; they are two that are really one. A rabbi without a congregation is like a soul without a body—he cannot truly function. And a congregation without a rabbi is a body without a soul—also unable to perform its true function. It was our good fortune that at the very birth of the Center the *guf* found its *nesbomob*, and the *nesbomob* found its *guf*. And I think we can say in all sincerity that it was a *zivug*, a union made in heaven, and therefore was a *zivug oleh l'yofeh*, a union that rose to beauty and to glory.

Thirty-five years in rabbinic service is

a long time. Indeed, my own rabbinate began here in Brooklyn nine years before I came to the Center. You may ask in wonderment: "Forty-four years in the rabbinate—a leader among Jews—how could you endure so long, and yet retain (what I hope I still possess) a smile and a spirit of youthfulness?" The Talmud records such a question posed to a famous sage, Rabbi Elazar, the son of Shammai, old and many years in the service of his people. *Bameh be'erachto yomim*, "How did you succeed in achieving old age; how did you endure so long a service in spiritual leadership?" And the old Rabbi's answer is very significant. "In all my years I never made the Synagogue *kopandaria*, a short cut." It was prohibited to use a synagogue as a short-cut to reach a desired destination, and the Rabbi attests that he never violated that precept. "I have never stepped over the heads of my people—a holy people," he continued. In ancient times the students sat on the floor and the Rabbi or teacher sat on a chair before the lectern, and the Rabbi declared that even when the floor was crowded, he never walked over the heads of his disciples, for, to him, they were all a holy people. And lastly, he said: "I have never raised my hands in priestly benediction without uttering the words, 'to bless His people Israel *b'avavoh*, with love.'"

In all humility, I would answer this question, if put to me, in exactly the same words: In all my years, I have never made the Synagogue a short-cut to achieve fame or success in other fields; I have never utilized the Synagogue as a means to reach other goals. To me, the Synagogue was an end in itself, worthy of all my endeavors, of all the capacities that I may possess. To me, the Synagogue was the all pervasive instrument through which I could best serve my people, my country, my God.

And like Rabbi Elazar, I too would say that: "In all my years, I have never walked over the heads of my people—a holy people." I have never forced my opinions upon my people; I have always respected the opinions of every Jew, no matter in what humble position he was, for to me, every Jew is part of a holy people. I held strong opinions and convictions of my own but I would not force them upon my people. I would argue, I would reason, I would endeavor to per-

sue through logic and argument; I would always try to see the truth and the validity in the arguments and opinions of others. Even when I had the power to force my opinions upon others, I never did so, because, like Rabbi Elazar, I refused to step over the heads of my people.

And lastly, I may say in all sincerity, I never raised my hands in the service of my people without thinking of the words, "to bless His people *b'avavoh*, with love." There was a great and unbounded love for my people in my heart, and that love inspired me in all my endeavors. When you love someone, no task is too great or too difficult to perform in his behalf, and it is this love for my people that made my work so easy, my heaviest task so light in all these many years. Not that I was blind to my people's faults nor to the failings of my congregation. There were times when I had to reprove and to reproach my people; but even then I did so *b'avavoh*, with love, as a loving father reproveth a wayward child. This is the answer to the question *bameh be'erachto yomim*; this is the secret of whatever success my humble efforts have attained.

It is not for me to record here the blessed achievements of our Center. Others have already done so most eloquently. But if I were to summarize in one word what these thirty-five years have meant, I would put it in the Hebrew letters denoting the number 35—*lamed* and *he*—which together spell "for God!" These thirty-five years were dedicated to bring godliness into our lives, into the life of our community, our people, our country, into our strivings for all mankind.

My friends, it is good to celebrate the accomplishments of the past; ours is indeed a glorious past. We were the pioneers in the effort to revitalize the synagogue in our American Jewish life; we played a leading role in achieving the rebirth of Israel and Israel's land, and we have done much to revivify Jewish life and thought not only in our own community but throughout the land.

But we dare not concentrate our thoughts on the past alone. Tonight the accent must be on the future. Our rabbis, in a striking comment, remind us that whatever in the Bible the emphasis is on the word *vayehi*, "and it was,"—in

the past—there *eno elo loshon zorob*, "there it bespeaks tragedy." But whatever the emphasis is on the word *v'boyoy*, "and it shall be,"—in the future—there *eno elo loshon simchob*, "there it bespeaks joy!" Tonight the emphasis of our celebration must be on the *v'boyoy*, on the future. We must dedicate ourselves anew to the great tasks that lie before us. Let us re-consecrate ourselves, in the spirit of consecration that filled the hearts of the founders and builders of our institution thirty-five years ago, so that the future of our Center may be even greater and more glorious than was its past. Let us resolve tonight to strive to bring closer that glorious *v'boyoy* which the prophet foretold, "And it shall be that the Lord shall be ruler over all the earth," when all mankind shall live according to His law, the law of truth and justice, of love and mercy, of peace and brotherhood.

ANNIVERSARY MESSAGES

The REVIEW has been unable to print all the messages from friends on the anniversary just celebrated, but following are several that are typical.

"The Brooklyn Division of the State of Israel Bond Issue congratulates the Brooklyn Jewish Center on the occasion of its 35th Anniversary. The Brooklyn Jewish Center has been a tower of strength to the State of Israel since its inception. Our sincere best wishes to the President, the Rabbi, the Board of Directors and the members of the Brooklyn Jewish Center on this very auspicious event.

EDWARD S. SILVER, *General Chairman.*
DAVID H. ZYSMAN, *Mgr. B'klyn. Div."*

"The Officers, Trustees and membership of Union Temple extend heartiest felicitations to your Center and Rabbi Israel H. Levinthal on 35 years of illustrious association.

ARTHUR LEVITT, *President."*

"The Brooklyn Jewish Center and its revered Rabbi, Dr. Israel Herbert Levinthal are outstanding institutions in American Israel. Much of my own inspiration to preach and to expand the facilities and activities of the Flatbush Jewish Center I have gained from the greatness of your Center and from the high standards of Jewish spiritual leadership set by my senior colleague and friend, Dr. Levinthal. RABBI A. M. HELLER."

THE STORY OF THE CENTER LIBRARY

By DR. ELIAS N. RABINOWITZ

THE Brooklyn Jewish Center Library was officially opened on December 22, 1934. The occasion was the establishment of the Nazi-banned collection of books at a celebration which included Prof. Albert Einstein, Heinz Liepmann and Will Durant among the guests.

When I came here in April of 1936 at the request of Dr. Levinthal, there were a limited number of books apart from the Nazi-banned books. From this nucleus I began to organize what seemed to me a suitable Jewish as well as general library. I had, in these early days, the unqualified support of Rabbi Levinthal and the then Administrative Director, the late Mr. Joseph Goldberg. Without their encouragement and help I would have faced a hopeless task.

Fortune favored us. A collection of Hebrew books came to the library through the bequest of Mrs. Rachmiel Ashmiel Lipkin, in memory of her husband. There were about one hundred volumes in this collection. At about the same time, a Yiddish literary society asked us to facilitate the sale of a number of books. The man in charge of this project remained with us several weeks. Whether he sold many books, I do not know, but he persuaded the Brooklyn Jewish Center to acquire some of these Yiddish works. We succeeded in interesting Sholem Asch to address a Yiddish-speaking audience at the Center and a nominal fee was charged. With the income from this undertaking we raised a sufficient fund to purchase several hundred books. These, together with the Nazi-banned books, the hundred Hebrew volumes, and the Yiddish books, made a good foundation for a library. I immediately began to classify and index according to the Dewey system. By the beginning of the summer of 1936 we had complete control of our material and were ready to add more books to the collection.

At a meeting of the Library Committee in October, 1936, it was decided to circulate books to members and non-members, on deposit of \$2.00, allowing two books to each borrower. We have long since discontinued the practice of requiring deposits because we found little loss in issuing our books. It is gratifying to find most borrowers trustworthy.

Looking about our library, I realized that even with our more than a thousand

books the walls still seemed bare. Then we began to plan how to increase the collection. Some books were donated by the late Mr. S. Goldberg; some valuable books came to us as a gift of an anti-Nazi German. These books were mostly German and included some classics—the works of Goethe, Schiller, Heine and others. On the advice of the late Joseph Goldberg we decided to acquire books of some of the authors of the banned books published subsequent to May 10, 1933, the date of the holocaust. For a period of several years, we bought additional works by Thomas Mann, Lion Feuchtwanger, Stefan and Arnold Zweig, Ludwig Lewi- sohn, Sholem Asch and others. To attract readers, we decided to purchase books in the best-seller class, even if they had no particular Jewish interest. This continued for a number of years, until we realized that these books lose their interest in several months and merely remain to crowd the shelves. It was then, about eight years ago, that we decided to make our library an almost exclusively Jewish library. Unfortunately, there are very few good books of fiction written

by Jews so that our collection of novels is limited and somewhat out of date. But this gives us room for more books of Jewish import.

We have another problem in regard to the acquisition of books. We circulate books among the children of our Hebrew Schools, and lately, among the pupils of the Center Academy. Here, too, we endeavored to interest the children by placing before them volumes of Jewish legends, tales, etc. We must admit, to our regret, that the number of good books of Jewish content for children is very limited. At least, this was true when we started to collect Jewish juvenile books. It has somewhat improved of late.

Our Judaica department has grown steadily within the last decade. We have some excellent books on Jewish history, literature, biography, Bible study, folklore and religion. We also have three sets of Jewish encyclopedias. We possess more than 3,000 books in this division.

Our largest collection this time are the Hebrew books. This has been accumu-



Corner of the Library of the Brooklyn Jewish Center. Dr. Elias N. Rabinowitz, the Librarian, is at the desk.

by breaking through the rear wall and constructing an annex on the roof. The building inspector, however, decided that the roof was not strong enough to bear the weight of such a structure, so we had to resort to additional shelves running up to the very ceiling.

The reputation of our library has spread far outside the confines of our Jewish community of Eastern Parkway and Crown Heights. Often we have been asked how to organize a first-class Jewish library. The answer was given by us more than ten years ago in an article which appeared in *The United Synagogue*

closely connected with me in our work. The former chairman of our committee, Dr. Irving L. Cohen, was very helpful. For the last several years our chairman, Dr. Reuben Finkelstein, has been most co-operative. I wish also to thank our president Dr. Moses Spatt, our former president, Judge Greenberg, and the officers and Trustees. I also wish to thank our Administrative Director, Mr. Hammer and his assistant, Mr. Fox, and their staff.

And many thanks to our Rabbis, both past and present—Dr. Levinthal, whom I have known for nigh a half a century, and who has been consistently interested

THE ORIGIN OF THE LIBRARY

THE *Review* of the Brooklyn Jewish Center was indirectly responsible for the founding of the Center Library. After the Nazi's had perpetrated their outrageous book-burning and shocked the entire civilized world by this barbarous act some plans were discussed in Europe for the organization of libraries to house the books that went into the Hitler *auto-da-fe*.

I had begun to edit the *Review* several years previously, and it seemed to me that it would be a fine thing if the *Review* inspired the founding of such a library in the Brooklyn Jewish Center. I made this suggestion to the late Joseph Goldberg, the beloved Administrative Director of the Center, who always fervently welcomed ideas that would enhance the prestige and advance the usefulness of the Center. He was enthusiastic about a Library of Nazi-Banned books and set to work to establish it. A modest appropriation was received, and, to stretch this sum, I began to ransack the Fourth Avenue book stores to acquire a collection.

Meanwhile Goldberg was elaborating on the plan, and soon was able to arrange a magnificent dinner to inaugurate the Library, with Dr. Albert Einstein and other notables as guests.

The time was so short that the library was not filled with an adequate collection of the burned books until almost the last hour. At that time I arrived from the final search through the second-hand book stores for rare works, and shortly before the dinner started these last books were placed in the bookcase dedicated to the victimized volumes.

• JOSEPH KAYE.

DR. EINSTEIN'S SPEECH AT THE LIBRARY DEDICATION DINNER 20 YEARS AGO

A COMMUNITY is stabilized only to the extent of the justice, friendliness and trust upon which it is based. For that reason education leading towards moral action and feeling is more important to the flourishing and prospering community than education leading towards knowledge and practical achievement. On the other hand, every community based on hatred and enmity is predestined to decay; because, once the negative impulses of the human soul are strongly formed, they will, of necessity, burst forth in the people's daily lives, affecting a distrust of one for the other, so that in the end even any unity towards an external, common goal becomes impossible and there results a complete destruction of the community.

With this knowledge did Moses become most successful as a founder of a community and because of the same reason, can Hitler's Reich have no duration; on the contrary, these wounds seared on the soul of the German Folk, will block any

road towards a sound community basis, even after the people will have freed themselves externally.

It is the gradual disappearance of justice, friendliness and trust, both in international and national affairs, that makes us so fearful of our own times. The World War and the various fascist movements are, in reality, only the most obvious symptoms of this general malady.

Even as in medicine, we must not omit heading the symptoms, especially when vital organs are directly endangered. Convalescence can only be achieved by providing organic treatment. In the case of our social malady, this means the establishing of communities on the basis of fostering the things morally worthwhile. From this point of view, I hail this establishment of a library which should snatch from oblivion those literary products which were banned only because of their high human qualities, and to create for them a new center of influence.

and helpful in our work; Rabbi Kreitman, Rabbi Lewittes, and Rabbi Saltzman. At all times I could rely on their interest and friendliness.

People come to the library to study and to learn. We welcome them, and hope to assist them to obtain the knowledge they desire, or to read the books that will give them pleasure, in accordance with the sage's precept: "Receive all men with a cheerful countenance." (*Abot* 1.19.)

Record. Again, we were called upon for aid and advice at a meeting of a committee of The Jewish Book Council, from whom we were one of the first to receive a citation. We can claim that readers of the entire metropolitan area resort to the use of our useful and distinctive collection. We have even loaned books to readers beyond our area—to residents of New Jersey and Pennsylvania.

The above is but a bare outline of the growth and development of our library. I wish to thank those who were most

Library Schedule

The Library of the Brooklyn Jewish Center is open Mondays, Tuesdays, and Thursdays from 2 to 9 p.m.; Wednesdays from 3 to 9 p.m., and Sundays from 10 a.m. to 2 p.m.

Books may be taken out for reading or consulted in the library.

NEWS OF THE CENTER

Rabbi Kreitman to Begin Special Series at Late Services

This Friday, December 31st, at our Late Friday Night Lecture Services, which begin at 8:30 o'clock, Rabbi Kreitman will begin his series of lectures on the general theme "Questions Young People Ask." Members of the Young Folks League and worshippers at the Late Friday Night Services have been asked to submit questions on Judaism and Religion to Rabbi Kreitman for him to discuss from the pulpit. After the sermon, the discussion will continue at the *Oneg Shabbat* which follows the services. A particular question that Rabbi Kreitman will discuss at this service is entitled, "What Are the Essentials of Jewish Life in This Modern World?"

Cantor Sauler will lead in the congregational singing.

Advance Notice

Next Friday, January 7, 1955 at our Late Friday Night Services, Rabbi Levinthal will preach on the subject, "The Truth About the Proposed New Ketubah or Jewish Marriage Contract."

Seminary Campaign

Monday evening, January 31st, has been set aside as the date of this year's dinner in behalf of the Jewish Theological Seminary. Dr. Max Arzt, Vice-Chancellor of the Seminary, accepted the Center's invitation to be the guest speaker.

The establishment of a Rabbi Israel H. Levinthal Endowed Lectureship in Homiletics at the Jewish Theological Seminary was set as this year's campaign goal. This Lectureship will be under the sole ownership of the Center and will honor in perpetuity the outstanding services of our Rabbi. Mr. Max Herzfeld, a member of the Center Board of Trustees, has accepted the chairmanship of this campaign. Members are requested to keep this date open to attend this important function.

Gifts Donated For Synagogue and Prayer Room

The Brooklyn Jewish Center extends its grateful thanks for the receipt of the following gifts:

A beautiful Torah Mantle was donated to the Center for our Synagogue by the Rubin family in memory of their mother, the late Mrs. Anna Rubin, a former employee of the Brooklyn Jewish Center.

Relining of the Ark in our Prayer Room presented by Mr. and Mrs. Arnold W. Lederer.

Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year Gift Fund.

Members are urged to make contributions to this fund.

Father and Son Sunday In Gym Huge Success

The new feature in the Gym department designating the first Sunday of each month as "Father and Son" day is meeting with huge success. Many boys are "getting acquainted with their parents," using the facilities and playing games together. This new innovation will most likely become permanent. Fathers accompanying their sons, aged 10 years and over, are invited to come together during the hours of 10 a.m. to 2 p.m., every first Sunday of the month. Boys coming by themselves must use the gym department only from 2 to 4 p.m. Come and enjoy this new "get acquainted with your son" idea this Sunday, January 2, 1955.

We also wish to announce that all the boys teams are getting in shape for their future opponents.

Personals

Rabbi Herschel Levine, son of Mr. and Mrs. Max H. Levine of 1045 St. Johns Place has received a Ph.D. degree from the Department of Semitics of Columbia University.

A Testimonial Dinner was tendered on November 27th to Mr. Abraham I. Meltzer by the Forton Lodge, Inc., for his untiring and outstanding efforts and devotion to the organization.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. Aaron A. Berman of 1730 Carroll

MEMBERSHIP BREAKFAST

THE enrollment efforts of our Center Membership Committee reached a new climax at a Breakfast for prospective Center members on December 12th. Over 100 guests responded to the Committee's invitation. A series of special messages and greetings were given by Dr. Moses Spatt, Center President; Rabbis Dr. Israel H. Levinthal and Dr. Benjamin Kreitman; Mrs. Frank Schaeffer, President of Sisterhood; David M. Gold, President of the Young Married Group, Michael Rosenfeld, President of the Young Folks League, as well as Mr. Harry Blickstein. Mr. Frank Schaeffer, chairman of the Membership Committee, presided. This informal gathering proved to be an outstanding success from the point of view of membership enrollment as well as from the social point of view. Our guests had an opportunity of meeting with our Rabbis and with the Center leadership and to acquaint themselves with the Center and its program. The members of the Membership Committee, as well as the group of Sisterhood members assisted in the arrangements and the serving of breakfast. In view of the importance of new membership enrollment in our Center, all members are called upon to make an earnest effort to enroll at least one new member into the Center during the season. Center membership is a most rewarding experience and we ask all our members to share this experience with their friends by enrolling them into our membership. It is hoped that other breakfast of this kind will be held during the year.

Street on his engagement to Miss Mimi Mosevitzky.

Mr. and Mrs. Aaron P. Jacobs of 425 Kingston Avenue on the marriage of their son, Sidney, to Miss Cynthia Frishman, on December 23rd.

Mr. and Mrs. Henry Spitz of 135 Eastern Parkway on the celebration of their twenty-fifth wedding anniversary on December 20th.

Miss Rosalind Zambrowsky of 163 East 91st Street, Corresponding Secretary of our Young Folks League, on her betrothal to Mr. Herbert J. Wolf.

YOUNG FOLK'S LEAGUE NEWS

THE Young Folk's League, in the tradition of the Brooklyn Jewish Center, has always stood in the forefront of youth organizations throughout the country in its recognition of its welfare obligations.

During the year, we participate in several charity drives. We have already held our campaign on behalf of the Federation of Jewish Philanthropies. Anyone who has not as yet contributed should do so. Soon we will be in the middle of our fund-raising campaign for the United Jewish Appeal. There again, we are confident that every member will make his presence felt, not only in the giving of funds but in the activities of the various committees of our group.

* * *

This month marks the departure from our ranks of Philip Friedman, former First Vice-President who has now graduated into the Young Married Group of the Center. Phil's many outstanding contributions to our organization, his inspiration and his leadership will be sorely missed by all of us. Our very best wishes go with him and we extend to him and Helen a hearty Mazel Tov.

* * *

Our Executive Board, at its last meeting, filled the vacancy of First Vice-President by electing Ira Gross, who has already assumed many of the responsibilities of his office. We know Ike will continue his fine work as Co-Chairman of the Program Committee.

Elected to the Executive Board the same night to fill two vacancies were Miss Diane Bentkowsky and Mr. Robert Kritz.

Calendar of Coming Events

Regular Meetings

Wed., Jan. 5th—An entertaining motion picture followed by informal discussion.

Wed., Jan. 12th—Square Dance.

Wed., Jan. 19th—A Presentation by our Dramatic Group.

All of these programs will be followed by refreshments and dancing. Admission will be upon presentation of membership cards only.

Interest Groups

The Bowling Group will continue to meet every Sunday at 2:00 P.M., at Kings Recreation Center, at the corner

of Clarkson and New York Avenues.

There will be a Young Folk's League *Oneg Shabbat* every Friday evening at the Center following late Friday night services. Members and their friends and guests are invited. Refreshments, singing and dancing will follow the program.

Thurs., Dec. 30th, at 8:45—Executive Board Meeting. All members are cordially invited.

Tues., Jan. 4th, at 8:45—Arts and Crafts Interest Group.

Tues., Jan. 18th, at 8:45—Bridge and Scrabble Interest Group.

THE SATURDAY NIGHT CLUBS

IT IS apparent that our Saturday Night Clubs are living up to the rule that the month of December sees enthusiasm approaching a peak. The basic reason, of course, is that each of the groups has a competent leader and follows a carefully planned program. In addition, there are these factors:

1. A brand new selection of recordings has been acquired, with an adequate supply for all clubs. This was made possible by a grant of the Youth Activities Committee as well as through the proceeds of a dance sponsored by the

membership at the end of last month.

2. The U.S.Y. clubs will shortly send a record delegation of about 40 members to the Annual National Convention of the U.S.Y. in Boston. Those fortunate enough to go will surely have an exciting time. They were selected democratically and will report back to their respective clubs throughout the coming month.

3. Vacation time does not find our members unprepared. The Clubs have been working on plans for taking trips to places of interest. All look forward to many adventures.

THE JUNIOR LEAGUES

OUTSTANDING among the achievements of our Junior League was the Thanksgiving Dance held on November 25th. Over 250 college folk spent a highly enjoyable evening with us.

On December 2nd, Mr. George Kelman, representing the American Jewish Committee, addressed Junior League A. He spoke on the timely subject of anti-Semitism in the United States. The members were impressed by his remarks and asked many questions afterward.

As we go to press, plans are in the offing for special events and activities during the vacation period. Many "old-timers" are expected back from out-of-town colleges, and they will join the members in trips, interest groups and socials.

Junior League A is open to college freshmen boys and high school senior girls. Junior League B is open to college sophomore boys and college freshmen girls. The groups meet on alternate Thursdays

WEEK-END AT
COLONIAL GARDENS
Peekskill, N. Y.

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Friday through Sunday, Jan. 14-16

Reservations
\$20 including all gratuities
See any member of the Executive
Board for further information.

evenings. Interest groups meet at the convenience of the participants.

Sabbath Services

Friday evening services at 4:25 p.m.
Kindling of Candles 4:18 p.m.

Sabbath Services commence at 8:30 a.m.
Sidra or portion of the Torah—"Vayigash," Genesis 44:18-47:27. Haphtorah Reading: Prophets, Ezekiel 37:15-28.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 3:00 p.m.

The lecture in Yiddish by Rabbi Gerson Abelson will be held at 3:55 p.m.
Mincha services at 4:25 p.m.

Daily Services

Morning: 7:00 and 8:00 a.m.
Mincha services at 4:25 p.m.

THE HEBREW SCHOOL

THE Hebrew School celebrated the 35th anniversary of the founding of the Brooklyn Jewish Center and of the ministry of Dr. Levinthal in many ways. On Saturday, November 20, a special service was held by the Junior Congregation. The sermon, delivered by Rabbi Lewittes, concerned the significance of the occasion. On Sunday, November 21, an assembly was arranged by the students of the Two-Day-a-Week School, featuring a talk on "What the Center Means to Me" by Judith Lorber, president of the G.O. Arthur Lesser sang a Hymn of Thanksgiving; responsive reading was led by Mr. Robert Kritiz.

On Tuesday, November 23, the Hebrew School was host to the Center Academy players, who presented an original play celebrating the anniversary. Rabbi Levinthal addressed the students, pointing out the importance of Jewish education in the program of our Center.

On December 5, the High School students arranged a Community Service and Breakfast in honor of the anniversary. The following students officiated: Joel Nisselson, Richard Tascandi, Linda Shander and Sandy Lubart. The breakfast was served by the Hostess Committee of the P.T.A. under the co-chairmanship of Mrs. Rose Gust and Mrs. Sarah Greenberg. The guest speaker was Dr. Benjamin Kreitman, who emphasized the contribution that our Center, under the leadership of Dr. Levinthal, has made to American Jewry. A discussion period followed.

A Hanukkah operetta, "The Call to Freedom," was presented by the Hebrew School on December 19. In song and story, it told of the rebellion of Mattathias and his heroic sons against the Syrian Greeks, and of the celebration of Chanukah in a modern Jewish home. The music was directed by Mr. David Weintraub, and the acting coached by Mrs. Evelyn Zusman. Costumes were prepared by a committee of parents headed by Mrs. Joseph Soloway. The operetta was presented again for the P.T.A. on Wednesday evening December 22.

Mr. and Mrs. J. J. Flamm, of 45 Parade Place, have donated a phonograph to the

music department of the Hebrew School in honor of their daughter, Jeannette, who is now a student at Sarah Lawrence College. Miss Flamm is an honor graduate

YOUNG MARRIED GROUP

WE WOULD like to take this opportunity to formally welcome to our group all of the young married couples who recently joined the Center. Meetings of the Young Married Group should be part of your "must" list of Center activities. Our meetings are held on the second and fourth Tuesday nights of each month.

The group has had two excellent programs recently. To celebrate Jewish Book Month we arranged a unique presentation of an analysis of the Book of Ruth. To those of our members who attended, the instruction and analysis by Mr. Harold Becher, a member of the Center, was a fascinating experience. We hope to have Mr. Becher with us again.

In the field of family life we recently devoted an evening to a film presentation of a family life situation. This sparked

of our Hebrew School and of our High School department. She was the recipient of the Young Folks League Award at her graduation because of her outstanding scholarship and service to our Junior Congregation.

an interesting and enlightening discussion.

On December 28th our members enjoyed a unique Hanukkah celebration, planned by our program committee. This committee and the executive committee are planning our activities through the spring months, and the program will be published in a forthcoming issue of the *Review*. Your ideas are invited at all times to enable us to arrange activities to interest the greater part of our membership.

The YMCA extend to all members of the Center and to Dr. Levinthal our sincere congratulations on 35 fruitful years of activity, and look forward to many more years of good work in behalf of our institution, our faith, and our community."

DAVID GOLD, *President*.

CENTER ACADEMY

THE Hanukkah Festival, featuring Hebrew songs and the candle lighting ceremony, was celebrated at the Center Academy on Monday, Dec. 20. Each day, when all the students gathered for lunch in the Assembly Hall, the Eighth Grade was in charge of lighting the ceremonial candles. Parents and friends of the children were invited to attend the Assembly.

The pupils of the kindergarten and the first four grades presented a Chanukah program at the assembly on December 20. The pupils of the Academy made gifts for their parents under the direction of Mr. Louis Harris, their art teacher.

A special assembly in honor of the joint anniversaries of the Brooklyn Jewish Center and Dr. Israel H. Levinthal, was held on Monday, November 23. The Seventh Grade presented an original play depicting the history of the Center. Dr. Levinthal was present at the assembly and addressed the children. At the invitation of the Hebrew School, the pupils of the Seventh Grade presented the same play at the He-

brew School Assembly on Tuesday, November 24.

The pupils of the four upper grades presented an operetta entitled "Judah Maccabee" at the December meeting of the Center Academy P.T.A. The operetta was directed by Miss Naomi Nathanson, music instructor at the Academy.

The pupils of the Sixth Grade presented an original Hebrew play under the direction of the Hebrew teacher, Miss Claire Schwartz. The choral group sang several selections. The choral group also performed at the Annual Institute Day, sponsored by the Sisterhood of the Center.

Notes For Parents

A child's Jewish library shelf becomes a valuable supplement to the training received at the Center Academy, and helps to develop a more intelligent relation to Judaism. Mr. Shpall, head of our Hebrew Department, will be glad to recommend worthy books, in addition to those exhibited at the Book Fair, for your own and your child's collection.

Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

BAILEY, DR. JOHN: Married; Res.: 855 St. Marks Ave.; Bus.: Physician.
BLECKNER, MISS PEARL: Res.: 1504 Union St.; *Proposed by* Mrs. Samuel Markoff.

BROOKS, MARTIN: Married; Res.: 421 Sterling St.; Bus.: Clerk, 1408 Broadway; *Proposed by* Abraham Skeer.

BUNDT, JEROME: Single; Res.: 652 Willoughby Ave.; Board of Higher Education, 695 Park Ave.; *Proposed by* Dr. Abr. Bernhardt, Judge Jacob Schwartzwald.

COHEN, MORRIS L.: Married; Res.: 706 Eastern Parkway; Bus.: Attorney, 170 Broadway; *Proposed by* Emanuel Cohen.

FALK, IRVING: Married; Res.: 681 Lefferts Ave.; Bus.: Textiles, 237 West 35th St.; *Proposed by* Chas. Rubenstein, Leo Kaufmann.

GOLDBERG, MISS SYLVIA; Res.: 1549 Carroll St.

FISCHER, MAX: Married; Res.: 47 Bal-four Place; Bus.: Executive, 551 Stewart Ave.; *Proposed by* Harry Newman, Chas. Rubenstein.

GRONICH, MISS JUDITH: Res.: 329 East 16th St.; *Proposed by* Aaron A. Berman, Leo Kaufmann.

HAINER, MARTIN: Single; Res.: 1216 St. Johns Pl.; Bus.: School Teacher; *Proposed by* William Walter, Irwin Ginsberg.

HARMAN, EDWARD: Single; Res.: 1492 Union St.; Bus.: Salesman, Lord & Taylor; *Proposed by* Dr. Isadore Sackdorff, Dr. Isaac Perlstein.

HIRSCH, MISS GUSSIE: Res.: 441 Brooklyn Ave.

JACKOWITZ, JOSEPH: Married; Res.: 506 Eastern Pkwy.; Bus.: Lawyer, 217 Broadway; *Proposed by* Abraham Marx.
KUTLER, JOSEPH: Single; Res.: 590 Sutter Ave.; Bus.: Insurance, 15 East 40th St.

LEIBOWITZ, MISS ANN: Res.: 95 Pulaski St.

MARGOLIS, MISS HELEN: Res.: 4011 5th Ave.

NAGELBERG, MISS ROSE: Res.: 45 Kew Gardens Rd.; *Proposed by* Gerald Jacobs.

SALTZ, JACK: Married; Res.: 451 Kingston Ave.; Bus.: Salesman; *Proposed by* Nathan Lewis.

SCHECHTER, NATHAN L.: Married; Res.: 230 Park Pl.; Bus.: Ladies Wear, 470—7th Ave.; *Proposed by* Benjamin Wisner.

SCHNEIDER, ROBERT: Single; Res.: 221 Lincoln Blvd.; Bus.: Engineer, Army Corps.

SELEY, DR. SAMSON: Married; Res.: 1382 President St.; Physician; *Proposed by* Dr. Jacob Ruchman, Leo Kaufmann.

SHEPPARD, MISS JUDITH: Res.: 1004 Montgomery St.; *Proposed by* Natalie Katzman, Phyllis Kaufman.

SINGER, DAVID: Single; Res.: 1560 Carroll St.; Bus.: Salesman, 1375 Broadway.

SINGER, MISS GLORIA: Res.: 1560 Carroll St.

WALDMAN, HARRY: Married; Res.: 130 East 59th St.; Bus.: Auto Accessory Mfg., 259 Wilson Ave.

WEINBERG, SAMUEL M.: Married; Res.: 975 Washington Ave.; Bus.: Negliges, 172 Madison Ave.; *Proposed by* Leo Kaufmann.

WIESENFELD, CHARLES: Married; Res.: 288 Crown St.; Bus.: C.P.A., 66 Court St.; *Proposed by* Benj. Moskowitz, Irv. S. Horowitz.

ZELNICK, SEYMOUR: Single; Res.: 42 Sidney Pl.; Bus.: Engineer, 1142 Broad St.; *Proposed by* Paul Kotik.

ZIERLER, SEYMOUR: Married; Res.: 426 Eastern Pkwy.; Bus.: Real Estate, 1514 Fulton St.

The following have applied for reinstatement:

LANGSAM, BENJAMIN: Married; Res.: 25 Lefferts Ave.; Attorney, 16 Court St.

WASSER, MRS. BESSIE: Res.: 576 Eastern Parkway.

Additional Applications:

BECKER, GEORGE: Married; Res.: 535 Parkside Ave.; Bus.: Principal, P. S. 199; *Proposed by* Harry Blickstein.

GOLDBERG, MISS HELEN T.: Res.: 327 Alabama Ave.

GOLDENBERG, JONAS: Single; Res.: 1852—51st St.; Bus.: Salesman, 4510 8th Ave.; *Proposed by* Leo Kaufmann, Fred Stein.

HOROWITZ, MISS BERTHA: Res.: 240 Crown St.; *Proposed by* Robert Fox.

JACOBS, MISS SALLY: Res.: 220 Beach 79th St.

JEFFER, NORMAN, L.: Married; Res.: 115 Westminster Road; Bus.: Funeral Director, 4620 Ft. Hamilton Parkway; *Proposed by* Israel Kaplan, Harold W. Hammer.

LEVY, SAMUEL: Married; Res.: 441 Brooklyn Ave.; Bus.: Brokerage, 120 Broadway; *Proposed by* Benjamin Jaffe, Joseph Scheinberg.

LIEBESKIND, MORRIS: Married; Res.: 706 Lefferts Ave.; Bus.: Deputy Superintendent, Board of Education, 110 Livingston St.; *Proposed by* Harry Blickstein.

NATHANSON, MEL.: Single; Res.: 1562 Ocean Ave.; Bus.: Salesman, 1445 Park Ave.; *Proposed by* Leo Kaufmann, Fred Stein.

SCHREIBMAN, JOSEPH: Married; Res.: 55 Linden Blvd.; Bus.: Retail Fruit, 895A Nostrand Ave.; *Proposed by* Leo Kaufmann, Fred Stein.

SHERMAN, MORRIS: Single; Res.: 1475 President St.; Bus.: Attorney, 62 William St.; *Proposed by* Henry Lee Poyta, Ellie Buchin.

TILKIN, BEN: Married; Res.: 1724 President St.; Sales Manager, Hackensack, N. J.; *Proposed by* L. Milbert; Robert Fox.

ZIETZ, SEYMOUR: Married; Res.: 1365 Carroll St.; United Parcel Service, 4902 47th St.; *Proposed by* Arthur Safer.

FRANK SCHAEFFER,
Chairman, Membership Committee.

THIRD LECTURE ON ISSUES AND PROBLEMS

of

ISRAEL AND ZIONISM

Tuesday, Jan. 4, 1955, 8:30 P.M.

"The American Jewish Scene —
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PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The Jewish Theological Seminary and The Jewish Museum, those two important landmarks and citadels of Judaism, are located here in New York City and are easily accessible to everyone. People of all nationalities and of all faiths, coming from all parts of the world, visit there and are enriched and inspired by what they see and hear. We therefore are not a little surprised to learn that many of our members have never been to these famous institutions of learning.

Our Sisterhood, in its constant endeavor to imbue the members with a knowledge of our rich cultural heritage, arranged a trip to the Seminary and the Museum on Thursday, December 30th. We planned our visit to coincide with an exhibit which the Jewish Museum is currently displaying. It was prepared especially in keeping with the theme of the American Jewish Tercenary, "Man's Opportunities and Responsibilities Under Freedom." American Jews have established a record of participating in virtually every aspect of American life. This record is depicted in colorful and graphic terms at the Museum.

We hope that many of our members will avail themselves of this opportunity to view this exhibit at the Jewish Theological Seminary, the fountainhead of Conservative Judaism.

BEATRICE SCHAEFFER,
President.

Sixth Annual Institute Day

The inspiration and information provided by our sixth All-Day Seminar, held on Tuesday, November 30 were equalled only by the wealth of theories and thoughts expounded so brilliantly by our guest speakers.

Stating that the "mother emerges again as the leading educator of humanity," Mr. Hyman Brickman, Supervisor of our Center Youth Activities, proceeded in a

stirring address to tell the audience of more than 300 women, members, their friends and representatives of more than thirty organizations invited as guests of Sisterhood, how the Jewish mother could motivate and encourage her children to live and enjoy an active Jewish life.

A social reprieve, prefaced by the "motzi" given by Mrs. Louis J. Roth, with luncheon served in our Dining Room under the able Chairmanship of Hostess, Mrs. Harry A. Kurtzman, followed a most stimulating morning.

Continuing on the same high level of presentation and purpose, the afternoon session was ushered in with an appropriate invocation read by Mrs. M. Robert Epstein and a warm welcome by our President, Mrs. Frank Schaeffer who hoped that as a result of this day, our audience would be "mentally fortified and spiritually enriched." In her dual roles both as Chairman and Moderator for the Symposium on "The Modern Jewish Woman and her Family," Mrs. Morris B. Levine conducted the program with dignity and generous dash of her own sweet personality. She presented first Rabbi Kreitman, who said that according to the Bible our ancestors believed the three essentials of life to be the altar, the tent and the well, representing in the same order, the synagogue, the home and the means of sustenance; Sisterhood, by its example was maintaining the altar in its state of primacy. In his message to the audience, Dr. Levinthal praised the work of Sisterhood, stating that we had contributed in great measure to the stature of the Center in its 35 years of its existence, and that we were adhering to the very letter to the trinity of "Zdukah, Avodah and G'milles Chesed" when we disseminate knowledge in the form of an Institute Day.

"The Modern Jewish Woman and Her Family" was a most fitting subject for discussion by our two guest speakers. Dr. Evelyn Garfiel, the wife of Rabbi Max Kadushin, is also a member of the Faculty of the Women's Institute of the Jewish Theological Seminary, and has lectured extensively on marriage and the family. She was most enlightening in her outline development of the origin of marriage and

family life, tracing it from early Old and New Testament theories and practices. "It is a *mitzvah* given in the Torah," she said, "to be fruitful and to multiply." Family life can be the richest and noblest experience if it is based on the Jewish view of marriage.

Our second panelist, Rabbi Reuben M. Katz, of Freeport, L. I., discussed the modern Jewish woman and her family, citing Biblical passages which regard marriage as a consecrated and sanctified state, the marital vow affirming the holiness of the union between two personalities, not just two persons. He advanced two truths—that Judaism believes in the democracy of marriage and that Jewish tradition places Jewish woman high on a pedestal.

A memorable event, our Sixth Annual Institute Day, replete with understanding and knowledge.

Cheer Fund Contributions

We thank the following for their contributions to this fund and note for whom they were made:

In honor of their grandsons: Mr. and Mrs. David Finkelstein, Mr. and Mrs. Emanuel Davis. In honor of their children's marriage: Mr. and Mrs. Joseph Shakun. In honor of daughter's engagement: Dr. and Mrs. David Levine. In honor of daughter's marriage: Mrs. Samuel Racer. In honor of the anniversaries of Mr. and Mrs. M. Klinghoffer and Mr. and Mrs. F. Schaeffer: Mrs. Lawrence Meyer. In gratitude for her son Mortimer's discharge from the Army: Mrs. Isador Lowenfeld. In memory of Dorothy Gribetz Shapiro: Mrs. Rose G. Meislin, Mrs. Sarah Kushner.

Federation of Jewish Philanthropies

NOW, NOW is the time for all good women to come to the aid of Federation in its current drive—gather in your monies, contact your contributors and mail at once all checks to Chairman Mrs. A. David Benjamin or co-chairman Mrs. Irving Gottlieb, in care of the Center. Thank you, members, in advance, for your efforts.

20th Anniversary of Our Library

Appropriately enough, during the celebration of Jewish Book Month, the Center marks 20 years of the establishment of its unique library. Copies of books banned by the Nazis in 1934 are to be

found on our shelves as well as thousands of other works of universal and Jewish interest. Visit our library and enjoy its fine atmosphere, talk with our esteemed librarian, Dr. Elias Rabinowitz, who is to be congratulated also upon his many years of service as custodian of our precious collection. Heartiest wishes for its continued growth and honor.

Federation Jewish Women's Organization

EVENT—35th Annual Program and Luncheon of the Federation of Jewish Women's Organizations. Theme: "History in the Making." Personalities appearing: Mrs. Anna M. Rosenberg, former Associate Defense Secretary, and others. Place: Hotel Astor. Date: Wednesday, Jan. 12, 9:45 a.m. Subscription: \$6.50 per person, including gratuities. Join the other Sisterhood women, make your reservations Now.

Excerpts From Correspondence

"I am grateful for a wonderful Kiddush tendered by Sisterhood to entire congregation on November 20, Anniversary Sabbath, and to Lil Lowenfeld and her committee for arranging the Kiddush."—Dr. Moses Spatt, *President of the Brooklyn Jewish Center.*

Calendar of Events

- Mon., Jan. 10—Sisterhood Executive Board meeting—1:00 p.m.
Wed., Jan. 12—Federation of Jewish Women's Organizations Annual Convention and Luncheon at the Hotel Astor. An exciting program will be presented. Tickets \$6.50. Please call Mrs. Lawrence Meyer (SL 6-4946) for reservations.
Mon., Jan. 24—Sisterhood General Meeting. An exciting film, "And the Bush Was Not Consumed." Guest speaker, Mrs. H. Herbert Roseman, National Vice-Pres. of the Women's League. Refreshments will be served in advance of the meeting.

BUY ISRAEL BONDS

Call

MRS. BERNARD WEISSBERG
Sisterhood Chairman

(ST 3 - 0639)

ANNUAL MEETING—JANUARY 27, 1955

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 27, 1955 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary.*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center

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<i>President</i>	DR. MOSES SPATT	<i>2nd Vice-President.</i>	FRANK SCHAEFFER
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	<i>Secretary</i>		HARRY BLICKSTEIN

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(For a term of one year, 1955)

Edward Isaacs

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Goldsmith, Herman	Lowenfeld, Mrs. I.	Stelzer, Abr. J.
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Gottlieb, Aaron	Markoff, Dr. Samuel T.	Wisner, Benj. H.
Gottlieb, Irv. J.	Markowe, Benjamin	Zirn, Abraham H.
		Zucker, Harry

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 Finkelstein, Dr. Reuben
 Flamm, Julius J.
 Freedman, Harry A.
 Friedberg, Nathaniel
 Gaba, Herman
 Gabriel, Barnett
 Garlin, Mrs. I. (in memory of I. Garlin)
 Gerla, Bernard
 Goldsmith, Herman
 Goldsmith, Murray
 Goody, Chas. (in memory of Mr. & Mrs. H. Goody)
 Gottesman, Dr. Joseph L. (in memory of A. & J. Gottesman & S. M. Levine)
 Gottlieb, Aaron
 Gottlieb, I. J. (in memory of Samuel Gottlieb)
 Greenberg, Dr. Morris W.
 Greenberg, Hon. Emanuel
 Greenblatt, Samuel
 Gross, Henry H.
 Halperin, Louis
 Harris, Harvey
 Held, Charles (in memory of Jerald Held)
 Heller, Joseph
 Heimowitz, M. (in memory of Dr. Simon Moore)
 Hoffman, Jacob (in memory of Hyman Cooper)
 Horowitz, Sol
 Hyde, Dr. W. H. (in memory of Mr. & Mrs. J. J. Hyde & Mr. & Mrs. Isaac Shlestein)
 Hyman, Leon
 Jaffe, P.
 Kamenetzky, S.
 Kaplan, Benjamin
 Klein, Joseph S.
 Klein, R.
 Kozinn, Maurice
 Kuperstein, Mrs. David
 Lazarowitz, Joseph
 Leventhal, Harry
 Leventhal, Julius
 Leventhal, Norman
 Levine, Dr. David
 Lindenbaum, A. H.
 Lipson, Sidney J.
 Levingson, Isaac
 Marcus, Dr. Lazarus
 Markoff, Dr. Samuel
 Marritt, Dr. Samuel
 Maslow, Harry
 Maslow, Dr. & Mrs. H. L. (in memory of Mr. & Mrs. S. Halperin)
 Miller, Mrs. Morris
 Morris, Joseph

Morse, Robert
 Moskowitz, Ben
 Nelson, Dr. Louis S.
 Ottenstein, Morris Z.
 Pincus, Joseph B.
 Puchkoff Family
 Racer, Samuel
 Rezak, Nathan
 Rosen, A. N.
 Rosenfeld, Irving
 Sadinoff, Nathan
 Schaeffer, Frank
 Schiff, Lawrence
 Schiff, Dr. Milton
 Schnell, Mrs. Louis
 Schwartz, B. D.
 Schwartz, Dr. Emanuel
 Schwartz, Dr. J. (in memory of our daughter, Janice)
 Schwartzwald, Hon. Jacob J.
 Shapiro, George A.
 Shapiro, Thomas A.
 Sherman, David H.
 Siegel, H. (in memory of H. & S. Safier & M. Siegel)
 Slepian, Abraham W.
 Smerling, Samuel
 Spiegel, David
 Spitz, Henry A.
 Sterman, Jack
 Storch, Gloria S. (in memory of Stanley S. Storch)
 Sussman, David
 Sussman, Sol
 Swarzman, Herman
 Swarzman, Oscar
 Weiss, S. (in memory of Mr. & Mrs. S. Weiss & Mr. & Mrs. S. Margolies)
 Weiss, Samuel
 Weitzman, Dr. Charles
 Wolk, Frank
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Aaron, Joseph H.
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 Adelman, Jacqueline
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 Barnett, Paul
 Bergman, Anita
 Bergmann, B. J.
 Berke, B.
 Bershad, John
 Biletsky, Edith (in memory of B. & H. Kashinsky)
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 Black, Milton
 Blickstein, Harry
 Block, Gussie
 Braunstone, Simon

Brief, William
 (in memory of Al Werner)
 Brill, Murray A.
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 Bromberg, M.
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 (in memory of R. Kolsky)
 Chaiken, Sam
 Citron, Robert I.
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 Dannenberg, Dr. Max
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 Epstein, M. Robert
 Farber, Dr. David
 Froelich, Mrs. Henry
 Frommer, Dr. Moses
 Frucht, Rose (in memory of Joseph Solomon Kalb)
 Gillule, A. J. (in memory of mother Chia Sara)
 Gilner, Elias (in memory of beloved parents)
 Godnick, Sarah P.
 Gold, David M.
 Goldblatt, Sidney
 Goldman, Paul
 Goldstein, H. (in memory of J. & B. Goldstein)
 Goodman, Nathan
 Grabisch, B.
 Grinspan, Shirley (in memory of grandparents)
 Gross, David
 Gumeiner, Mrs. Samuel
 Harris, Max (in memory of Mrs. S. Harris & Mr. & Mrs. I. Bernstein)
 Harrison, Emanuel M.
 Hausner, M.
 Hecht, Dr. D. (in memory of Rabbi Meyer & B. Hecht)
 Hecht, Morris
 Hirschhorn, Mrs. F. J. (in memory of F. J. Hirschhorn)
 Hoffman, Sidney
 Honig, Leopold
 Horowitz, Irving S.
 Hurwitz, Bernard
 Jackman, James J.
 Josephson, Louis
 Kabinoff, Lea
 (in memory of H. Kabinoff)

Kalb, Harold
 Katz, Donald E.
 Katz, Rev. Morris
 Kay, Gilbert
 King, Mrs. Henry K.
 Kirschner, Dr. Alfred
 Klebanow, Nathan
 Klein, Mrs. Lillian C.
 (in memory of L. Klein)
 Kleinman, Tobie
 Krauss, Dr. Sidney
 Krohn, Jacob
 Lamont, K.
 Landau, Murray
 Langer, Joseph
 Leaks, Dora
 Levenson, Dr. Samuel M.
 Levi, Dr. Oscar G.
 Levin, Philip A.
 Levine, Morris B. (in memory
 of beloved parents)
 Levitas, Nathan
 Levy, Jeremiah (in memory
 of beloved parents)
 Levy, Mrs. Margaret M.
 Lipschutz, Robert
 Lowenfeld, Isador
 Machlin, B.
 Markel, Mrs. Abraham
 (in memory of A. Markel)
 Matusoff, Bernard J.
 Maurer, Jack
 Mickelbank, Mrs. Betty
 Miller, Abraham H.

Miller, Mrs. Sally
 Monto, Dr. Jacob
 Neiman, N.
 Neinken, M.
 Nesh, Florence
 Neuschatz, J.
 Ostrow, Barney
 Ostrow, Theodore D.
 Paley, Nathan
 Pashenz, H. J.
 Patrak, Irwin (in memory of
 Benjamin M. Patrak)
 Pearlman, Miss E.
 Perlin, Jacob
 Petruck, Lee
 Pfeffer, Joseph
 Pinkwasser, Mortimer
 Posner, Dr. Leonard
 Prince, Frances
 Radar, Morris
 Raphael, Sol
 Ratner, A. E.
 Rey, Stephen
 Richelson, Daniel
 Richman, Dr. Benj.
 (in memory of A. Palmer)
 Riffman, Elmer
 Rivkin, Louis
 Robin, Morris J.
 Rogovin, Barney
 Rose, Mrs. L. (in memory of
 Mr. & Mrs. I. Glazer)
 Rosenman, Mrs. Lena
 Rosenthal, H. & A. S. (in
 memory of A. Nagelberg)

Roth, S. (in memory of
 Louis Umans)
 Rothbaum, Sadie (in memory
 of Samuel Rothbaum &
 Sandra & Joseph Ebert)
 Rothstein, Herman
 Rothstein, William
 Rous, Ben
 Rubenstein, Charles
 Rubin, Irvin I.
 Rudnick, Mrs. L. F. & Leonard
 (in memory of A. Rudnick
 & B. Leventhal)
 Safier, Arthur
 Safier, Charles
 Salit, Mrs. H. (in memory of
 Harris Salit)
 Samuels, Mrs. E. (in memory
 of Joseph Samuels)
 Schatzow, David H.
 Schein, Louis
 Scheinert, Arthur
 Schless, Charles J.
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 ory of Morris Schorr)
 Schrier, Isaac
 Schwam, Abraham
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 of Sarah Diener)
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 Shapiro, Mrs. Fay (in memory
 of Nathan Landesman)
 Silber, Dr. Samuel
 Silverman, Celia
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 Skeer, Abraham
 Soifer, M. J.
 Solow, Irene (in memory of
 Herman David Solow)
 Spiegel, Paul
 Stark, Edward
 Stein, Fred
 Stekler, Mrs.
 Stolfo, Mrs. B.
 Stulman, Ida (in memory of
 Joseph Stulman)
 Sufrin, Isidor (in memory of
 Joseph Goldberg)
 Sugar, Joel
 Teller, Henry
 Vogel, George
 Waldman, Dr. Samuel
 Weinstein, Mrs. A. A. (in
 memory of A. A. Wein-
 stein)
 Wax, Mrs. Rose
 Weinberg, N.
 Weinstein, Jacob
 Weinstein, Celia
 Weinstock, Mrs. Louis C. (in
 memory of L. Weinstock)
 Weiss, Louis
 Wolfe, Nathan (in memory
 of Meyer Wolf)
 Woolwich, Herman E.
 Zirn, A. H.
 Zirinsky, H.
 Zucker, Joseph

Boys Gym News

The Brooklyn Jewish Center senior boys are developing into a top-notch basketball team. The boys won their first two games beating the Jaguars 41-28 and the Barons 83-56. The squad plays every Sunday and expects to make quite a record. The team consists of Sid Tanenzaph, Artie Kaplan, Eddie Jeffer,

Mike Ginsberg, Sandy Fenichel, Paul Rosenberg, Dave Levy, Doug Kriegel, Martin Schwam, Jay Kaplan, Steve and Elihu Leifer, and Steve Kaplan.

Dr. Leo Jung to Address Forum Series

The next lecture of the series "Jewish Life and Thought in the Twentieth Century," sponsored by the Center in

conjunction with the Institute of Jewish Studies for Adults will be held on Wednesday evening, February 9, 1955 at 8:45 o'clock. Dr. Leo Jung, Rabbi, Jewish Center of New York City and Professor at Yeshiva University, will be the guest speaker. Admission: Free to members and Institute students; \$1.00 for series of three to non-members.

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